WORLD CALL

Children—
In a World
Awhirl

HAZEL A. LEWIS

Christianity
and Democracy
in Balance:

China

B. L. HUMMEL

Japan

D. N. SUTTON

So Back
to India

RAY and MERLE RICE

JUNE, 1947
Price 15 cents

World Call

VOL. XXIX JUNE, 1947 No. 6

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Circulation Corner

A STEADY move upward has been the trend in WORLD CALL circulation for over fifteen years. The rising column of subscription figures shows an annual average of almost fifty thousand more subscribers for the year 1946 than there were in 1932. Local secretaries who handle WORLD CALL promotion in their churches have been largely responsible for this increase in readers.

As another church year draws to a close the local WORLD CALL secretaries are making a final effort to lift the subscription total to a new high. Their success will be measured in several ways —by the number of churches qualifying for the Ten Per Cent Legion, by the national subscription total achieved, by the number of previous readers who have been encouraged to renew their subscriptions, and by the number of new subscribers added in the churches.

The circulation department, with its four thousand local church representatives, has fixed upon two stars to be grasped by June 30. It is the aim to find at least one thousand churches on the Ten Per Cent Legion roll, with ten per cent or more of their total memberships (as reported in the 1946 Yearbook) subscribing to WORLD CALL. (Minimum of 10 subscriptions). It is also hoped that there will be a national total of 75,002 subscribers in the brotherhood by June 30 when the church year ends.

Ten per cent of the total membership subscribing to WORLD CALL has proved to be a possible goal for both small and large churches. The 1946 Ten Per Cent Legion included several churches with memberships of one to two thousand and many congregations of less than one hundred members. Whatever the location of the church, in the city, open country, or in a small community, and however large or small the congregation, it has been found that the information carried in WORLD CALL is useful to the church's leadership and of interest to its average members. Acting upon this fact, WORLD CALL secretaries are continuing in their educational service to the churches, by bringing the magazine to the attention of all members.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.)

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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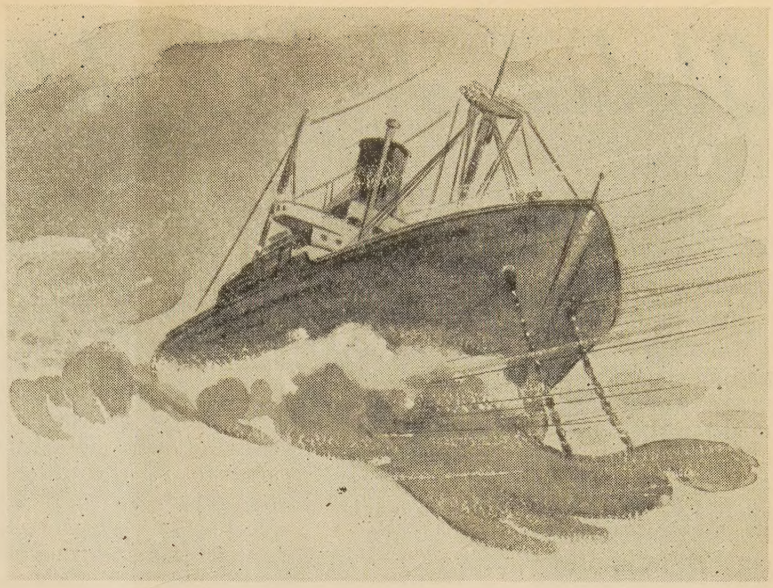
Anchors to Windward

"Will your anchor hold in the storms of life"—a grand old hymn—yes, but financially speaking, a very pertinent question to all approaching old age.



If your material anchors (your investments) are in Church Extension annuities, your security will be "steadfast and sure while the billows roll."

More than 1,000 men and women have, in the past 50 years, contributed $1,533,564.84 to Church Extension on the annuity plan. The $1,271,987.00 paid these good people (many still living) fed their bodies; the joy and satisfaction of the work accomplished for Christ through Church Extension fed their souls.

The expected building boom among churches of our brotherhood has begun. Vast sums of money will be needed.

Why not invest now in Church Extension annuities and help the Board of Church Extension meet the demands for loans to erect new sanctuaries.

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30-39 years—2½%	60-64 years—5%
40-44 years—3%	65-69 years—5½%
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50-54 years—4%	75-79 years—6½%
55-59 years—4½%	80 years and above—7%

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Address _____

Date of Birth _____

Survivor's Date of Birth _____

Global Highlights

News of the World Through the Eyes of the Church

Japanese-Canadian Churches Growing

TORONTO (RNS).—Japanese-Canadian congregations are developing across Canada according to reports made to the United Church of Canada. Some are under the direction of Japanese who were born in Canada. In Northern Ontario there are 1,000 Japanese-Canadians under care of the United Church.

$15,000,000 for Relief In First C.W.S. Year

NEW YORK CITY (RNS).—Church World Service, representing the cooperative overseas relief and reconstruction work of the major Protestant bodies of the United States, sent $15,000,000 in funds and supplies to 29 countries in Europe and Asia during its first year of operation, it was announced here by Dr. A. L. Warnshuis, executive vice-president. CWS was formed May 7, 1946, by the merger of three Protestant agencies.

"There is no record in the history of Protestantism where the churches, separately or unitedly, have made such an achievement or rendered as great a ministry as in the last year," Dr. Warnshuis said.

"The reconstruction work has provided them with the spiritual reawakening and the encouragement needed to rebuild their shattered homes, churches and communities. Succoring to their human needs—food, clothing, warm bedding, and shelter—has been an integral part of this over-all Christian service," he added.

Award Presented

—RNS Photo

James O. Supple (right), Catholic layman who is religion editor for the "Chicago Sun" is shown receiving the first annual Award of Merit for the "greatest contribution to religious understanding of any newspaper church writer in America." The citation was made during the Annual Meeting of the Associated Church Press, editorial group of Protestant publications, in New York City by Dr. Guy Emery Shipler (left), editor of "The Churchman" and former president of the A. C. P., who was one of the judges.

World Periodical for Laymen Is Planned

GENEVA (RNS).—Publication of an international magazine for laymen was approved by lay leaders from 13 countries at a conference held here under the auspices of the Ecumenical Institute of the World Council of Churches.

The conference, the first international meeting of lay leaders under sponsorship of the World Council, heard reports on activities being conducted by lay groups in Holland, Germany and France.

A summer conference of laymen in Holland will concern itself with the cultural and religious aspects of atomic energy. Dutch scientists, politicians, union leaders and economists will join in the discussions.

Family Week Radio Citations Announced

CHICAGO.—Winners of National Family Week Radio Citations, selected in a nationwide radio poll conducted through the religious press, were announced by the Inter-Council Committee on Christian Family Life.

Ten radio programs, chosen from 190 different programs receiving ballots, were recognized for the quality of their program during the inter-faith observance of National Family Week, May 4-11.

Listed in order of number of ballots received, the programs receiving top awards are: One Man's Family, Fibber McGee and Molly, The Aldrich Family, Ma Perkins, Pepper Young's Family, Mayor of the Town, The Adventures of Ozzie and Harriet, A Date With Judy, Life Can Be Beautiful, and the new program, The Greatest Story Ever Told.

Board of Review Studies Crusade

INDIANAPOLIS.—Plans for A Crusade for a Christian World of Disciples of Christ for the missionary year beginning July 1 were reviewed and approved by members of the Board of Review of Unified Promotion in annual session at the Y.M.C.A. here in April.

Assisting Dr. L. N. D. Wells, Dallas, Tex., pastor as Crusade Chairman will be three vice-chairmen: M. Owen Kellison, Los Angeles; John Rogers, Tulsa; and Mrs. John A. Towns, Indianapolis.

The period until June 30 is being used to obtain local church enlistment to the program and financial goals of the Crusade. June 15 as Achievement Day has been chosen as the first Crusade Sunday.

Church Leaders Map World Cooperation

BUCK HILL FALLS, PA. (RNS).—Detailed arrangements for the first world assembly of the World Council of Churches, scheduled to be held in Amsterdam, Holland, Aug. 22-Sept. 5, 1948, were approved here recently by the Council's provisional committee.

Protestant church bodies in the

The Cover

June brings the annual Children's Day emphasis in churches of the Disciples of Christ. The day is used in the Calendar of Special Days for stressing world missions.

This month's cover picture depicts children of various nationalities and races who participate in the program of the All People's Christian Church and Community Center in Los Angeles. A study of the faces of the eager-eyed, alert youngsters quickly suggests the value of this type of Christian missions. As the children learn to live and play together, so they unconsciously develop habits of understanding and justice toward people of other races, nationalities and cultures.

World Council Provisional Committee in Session

—*RNS Photo*

This photo shows a general view of the first American meeting of the Provisional Committee of the World Council of Churches, held in April at Buck Hill Falls, Pa. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, is shown addressing the session.

United States have been allotted a total of 75 seats for the assembly. One-third of the assembly will consist of lay people. A total of 600 accredited visitors will make 1,050 persons at the assembly. Fifty to 100 young people will attend as auditors.

The World Council budget for 1948 will total $111,000. Three new church bodies recently have joined the Council to make a total of 105 now affiliated. The committee approved in principle the establishment of a joint office in East Asia of the Council and the International Missionary Council.

Indians Restrict Christian Groups

LONDON (RNS).—An increasing tendency is developing in India to impose restrictions on Christian denominations, the British Council of Churches was informed at its spring meeting here in a report presented by the joint committee on religious liberty.

Basing its report on current information from India, the joint committee declared, however, there is "conflicting evidence regarding the anxiety felt by Christians in India" over the new situation there.

The committee previously submitted a statement calling for an international "declaration of human rights" which would protect the rights of religious minorities everywhere.

The meeting decided that no stand should be taken for Christian minorities in any particular country, but on behalf of all minority groups.

Higher Education Elects Slaughter

INDIANAPOLIS.—At the annual meeting of the Board of Higher Education of Disciples of Christ, held at the Hotel Lincoln here, Apr. 13-15, Dean Seth W. Slaughter of the Bible College of Drake University, Des Moines, was elected president. He succeeds President Harlie L. Smith of William Woods College, Fulton, Mo.

Seth W. Slaughter

In his report to the Board, Dr. Henry Noble Sherwood, executive secretary, emphasized the goals of higher education in A Crusade for a Christian World of the Disciples. In outlining a course for future action he stated that "obviously our schools exist to give our churches trained leaders, but they also exist to complement the tax-supported institutions of higher learning and to defend the democratic way against totalitarian despotism."

President E. S. Briggs of Phillips University, Enid, Okla., was named vice-chairman of the Board of Higher Education. Dr. Sherwood was re-elected executive secretary and Mrs. Maude Lucas Rumpler, Indianapolis, was again chosen treasurer.

The executive committee consists of the officers and President J. C. Miller of Christian College, Columbia, Mo.; Dean W. Barnett Blakemore, Jr., of the Disciples Divinity House of The University of Chicago, and Donald M. Salmon, Eureka, Ill., pastor.

Ordinance Bans Hate Literature

MINNEAPOLIS, MINN. (RNS).—The Minneapolis City Council has passed an ordinance which makes it a misdemeanor to publish or distribute anonymous "hate" literature.

Persons publishing and distributing the unsigned literature, including posters and stickers, could be fined up to $100 and sentenced up to 90 days in jail if the material was found to hold individuals or groups up to contempt, hatred or obloquy on the basis of religion, color, or national origin.

Passage of the ordinance was urged after a group had repeatedly

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and secretly posted the University of Minnesota campus with anti-Semitic posters at night.

Campbell Mansion Committee Formed

BETHANY, W. VA.—A new committee to plan and direct the supervision and restoration of the Alexander Campbell Mansion here has been formed. The committee represents Bethany College, which now holds title to the Campbell homestead, and the Disciples of Christ Historical Society.

Dwight E. Stevenson, Bethany, has been named chairman of the new committee. Bethany College members include President W. H. Cramblet, Prof. Irvin T. Green and Bursar Newton W. Evans. Mr. Evans will be treasurer of the joint committee.

J. Edward Moseley, president of the Historical Society, will serve as vice-chairman of the committee. Claude E. Spencer, curator of the Historical Society, is secretary. Henry King Shaw of Elyria, Ohio, is the additional representative of the Society.

Under the direction of Junior W. Everhard, architect of Cleveland, Ohio, the committee is beginning a repair and restoration program.

There will be an exhibit on the Campbell Home at the Buffalo Conventions this summer and the property will be open to visitors both before and after the conventions.

Interseminary Parley At Oxford, Ohio, in June

OXFORD, OHIO.—The North American Interseminary Conference, the first of its kind ever held on this continent, will be held here at Miami University, June 11-18. The program is the result of plans made for three years by representatives from various geographical sections and different church traditions. The general theme of the sessions will be, "Man's Disorder and God's Design."

Unified Promotion Officers Elected

INDIANAPOLIS.—James A. Stuart, editor of *The Indianapolis Star*, was elected chairman of the Board of Directors of Unified Promotion of Disciples of Christ, at the session held here just preceding the annual meeting of the Board of Review.

Franklin H. Minck, pastor of the High Street Church of Christ, Akron, Ohio, was chosen vice-chairman. Miss Jessie M. Trout and John L. H. Fuller, both of Indianapolis, were re-elected secretary and treasurer respectively.

The Board also re-elected its staff, consisting of C. O. Hawley, director; Loren E. Lair, associate director, and Miss Ann Davidson, assistant treasurer.

Christian Commando Campaign Begins

—RNS Photo

The Christian Commando Campaign, greatest evangelistic effort in London's history, opened in Albert Hall recently with this huge rally. The ten-day drive saw 3,000 persons—clergymen, businessmen and members of Parliament—divided into 34 evangelistic teams to preach the Gospel to Londoners. The teams went into night clubs, canteens, railway stations and factories. More than 1,000 separate meetings a day were held.

Things to Come

June

June 1. Children's Day.
June 5-8. Indiana Convention, Winona Lake.
June 14-21. CYF Caravan Training Center, Chapman College, Los Angeles.
June 15. Achievement and Crusade Sunday.
June 15-21. Summer Conference and School of Missions, Chautauqua Grounds, Boulder, Colo.
June 16-18. Nebraska Convention, North Platte.
June 17-19. Montana Convention, Helena.
June 21-28. CYF Caravan Training Center, Culver-Stockton College, Canton, Mo.
June 23-29. Oregon Convention, Turner.
June 23-July 18. Historical Caravan, Canton, Mo.
June 24, 25. The United Christian Missionary Society, meeting of trustees, Indianapolis.
June 25-July 1. Winona Summer School of Missions, Winona Lake, Ind.
June 29-July 2. International CYF Commission meeting, College of Emporia, Emporia, Kan.
June 30. End of the Missionary Year.

July

July 6-12. Yale Summer School of Alcohol Studies, New Haven, Conn.
July 7-10. Washington-North Idaho Convention, First Church, Tacoma.
July 7-11. Town and Country Pastors' School, Drake University, Des Moines, Iowa.
July 8-13. International Christian Endeavor Convention, San Francisco.
July 13-18. Southern California Convention, Wilshire Church, Los Angeles.
July 14-18. Town and Country Pastors' School, Eureka, Ill.
July 16-20. Northern California Convention, Santa Cruz.
July 22-31. World Conference of Christian Youth, Oslo, Norway.
July 23-27. International Sunday School Convention, Des Moines.
July 29-Aug. 3. International Convention of Disciples of Christ, Memorial Auditorium, Buffalo, N. Y.

August

Aug. 3-7. World Convention of Churches of Christ, Memorial Auditorium, Buffalo, N. Y.

WORLD CALL

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Christian Education and Chinese Leadership

THERE are eighty-six Chinese members of the Secretariat of the United Nations. Of this number of Chinese in positions of distinction there are twenty-nine, or thirty-three per cent, who are graduates of the thirteen Christian colleges in China.

Such a high proportion of men trained by Christian colleges reflects distinct credit upon these institutions. It may also be regarded as an indication of the degree to which the church in China has related itself to the life of the country.

It may be noted further that every one of these church-related colleges is headed by a Chinese educator. All of these colleges were started by Christian missionary groups. They have grown from little struggling schools to well-equipped, well-staffed institutions with high educational standards. They are a part of that "reservoir of good will" which Wendell Willkie said helped to offset some of the less desirable contributions which Americans have made to China and the Orient.

CHINA'S Christian colleges and universities have suffered greatly from the war. The property damage to the University of Nanking alone amounts to $270,000. Yet Nanking managed to move to safety much more of its equipment than did any other of the Chinese Christian colleges when the Japanese approached in 1937. American Christians will see the need for generous and sacrificial support of the effort to restore the equipment of these institutions in which they have so large a stake.

Despite loss of buildings and equipment, the Christian colleges of China are carrying on in these exceedingly difficult days of runaway inflation and civil strife. Thirteen hundred teachers in these thirteen institutions give guidance to the effort of thirteen thousand students to prepare themselves for a useful place in the life of tomorrow's China. To carry out further the idea of the "magic thirteen," it is observed that these students constitute thirteen per cent of the total number of college students in China and that they are supported by thirteen Protestant mission boards in the United States and Canada.

DR. ROBERT J. McMULLEN, executive secretary of the Associated Boards for Christian Colleges in China, recently made the following summary comment:

"The thirteen Christian colleges in China were never more needed than they are today. They are dedicated to providing able, well-trained leadership with sterling character and Christian ideals. Yet the uncertainties about them have made their future quite precarious. The increased cost of living, political unrest, and social revolutions have made them more needy than ever before. It is certain that they deserve and require the wholehearted support of all friends of China, as well as world peace."

Doctor McMullen goes on to say:

"The task is not hopeless. In spite of almost constant wars China has made very notable progress since the establishment of the Republic thirty-five years ago, and with our help can continue to do so in the days to come."

DISCIPLES OF CHRIST have a particular interest in two of China's Christian colleges. One of these is Ginling College, the best known women's college in the country. The other is the famous University of Nanking which was formed in 1910 by merging a Methodist college with Union Christian College. The latter was itself a merger of a Presbyterian school with Christian College, founded by the pioneer Disciple educator, F. E. Meigs.

Dr. M. Searle Bates, the University's vice-president, and Dr. Lewis S. C. Smythe of the department of sociology, represent the Disciples on the University of Nanking faculty today.

Located also at Nanking is Nanking Theological Seminary, a strong union institution which is a direct descendent of a series of Bible Institutes and of a Bible College inaugurated by Dr. A. E. Cory in 1909.

Thus, by honorable tradition and by present participation, Disciples of Christ have an important stake in the educational program of China.

Aid to Sectarian Education?

THE executive committee of the Federal Council of Churches acted with wisdom when it attached to its approval of the proposal of federal aid to education certain important conditions. These included provision (a) that no such funds be used so as to discriminate against any racial minority group; (b) that federal control of educational policy be avoided; and (c) that such funds be used only for schools eligible for support by their state law.

This last provision is in line with "continued adherence to the American principle of separation of church and state and to the principle that public funds should not be used for sectarian purposes."

Following the adoption of this resolution, Dr. Roswell P. Barnes, the Council's associate general secretary, was assigned responsibility for preparing a study of the issues involved in the current proposals for federal aid to education. The resulting pamphlet, *Federal Aid to Sectarian Education?* will be welcomed by churchmen generally as a clear statement of a complicated situation.†

More than Relief

ACUTE physical needs of people in many countries since the war's end have called forth an unprecedented response on the part of American people and churches. Jews, Roman Catholics and Protestants have all responded to the call. Protestants have operated chiefly through Church World Service (CWS). It is thus that Disciples of Christ have channelled their contributions for relief and interchurch aid in Europe and the Orient.

In concern for physical relief it is easy to overlook the fact that the CWS program does more than relieve suffering and prolong individual lives. Vast sums have been contributed in money and in goods for relief; but this is only part of the story. Institutions of decency are being rebuilt. Spiritual leadership is being strengthened. Vital and sensitive churches are aided as they seek to live up to their high opportunities. In helping churches make their own contribution to the moral and spiritual life of their own countries we give aid to the cause of civilization itself. This is more than relief.

IN OUR last issue we expressed the hope that the Week of Compassion offerings of Disciples of Christ might go beyond the minimum goal of a half million dollars. We said we would be disappointed if the churches fell below the $600,000 mark when the books close on June 30.

At that time the receipts stood at $475,347. And now, a month later on May 9, it is announced that the receipts stand at $558,068.

We have the greatest confidence that additional contributions received in the next thirty days will take us past the $600,000 figure. Every dollar of this amount and millions more could be wisely used—and not meet the needs. Every single congregation of Disciples of Christ should participate and participate worthily in this enterprise of the Kingdom of God.

†May be secured for 15 cents from the Federal Council of Churches of Christ, 297 Fourth Ave., New York 10, N. Y.

Not Just a Theory

FOR a number of years churches in various American communities have cooperated in what has come to be known as the United Church Canvass. This is a plan whereby churches and synagogues conduct their finance campaigns simultaneously. Each church has, of course, complete freedom in the making of its budget and each church conducts its own canvass. All unite, however, in placing before the public a general presentation of the total religious program of the community. More than 300 cities throughout the United States observed the United Church Canvass last year.

When the idea of a United Church Canvass was first advocated a few years ago, it was received with rather general approval as perhaps sound in theory, but not based upon a realistic understanding of the difficulties in the way of securing the needed cooperation. But now that several hundreds of communities and thousands of churches have adopted the plan, it is no longer a mere theory. We predict that more and more communities will come to see the value of this concerted approach to the adequate financing of the program of the churches.

A NATIONAL organization known as United Church Canvass is working at this one job of advising and assisting communities in planning their simultaneous campaigns. Now, for the first time, the United Church Canvass has a full-time executive secretary to head its offices at 297 Fourth Avenue, New York City. The newly elected executive is Earl B. Pleasant, who was formerly secretary of the Portland, Maine, Council of Churches and who helped establish the United Church Canvass in Portland in 1945.

Mr. Pleasant, in coming to this important position of leadership, said that where a church conscientiously follows the uniform time-schedule and plan worked out by the central committee, the four following results are guaranteed:

1. More money raised than before.
2. Increase in church attendance.
3. A new burst of enthusiasm on the part of laymen.
4. A greatly enlarged concept of the importance of religion.

Such results, attested as they are by the experience of hundreds of communities, cannot be lightly brushed aside. The United Church Canvass is now more than a theory.

Children in a World Awhirl

By HAZEL A. LEWIS*

—*RNS Photo.*

THE small boy who was thrilled by his first sight of a globe—and even more by the idea that his grandfather's farm on which he was standing at the moment was part of that great and interesting world, but a mere pinprick on it—was in a state of mind not unlike the one in which many people find themselves in this moment of the world's history. Homes and families, communities and churches, are no less dear than they have always been, but they can no longer be isolated from the rest of the world, even in one's thinking. The reverse is true. The children of the world are not children who live somewhere else. They are all the children, including those in our own homes, communities and churches.

Tomorrow's World Unpredictable

No one but scientists of great vision has any idea what kind of physical world all these children will live in together as they are growing up and what their lives will be like when they are grown. It is hard for adults, especially young adults, to realize that in a few years they will be off the scene of action and the children now so dependent on them will then be running the world. The greatest evidence of the vitality of Christian faith is found in the intense desire of some parents and teachers to share that faith with the children in the belief that it and it alone can prepare them to live in whatever kind of physical world is ahead, or can help to determine the kind of world it will be socially and spiritually.

The base from which our projection into the future must take place is in the present. We must understand with deep sympathy what the children of the world are experiencing in this present decade from approximately 1945 to 1954. What they think and feel about the circumstances of their lives and about each other will color their relationships for the rest of their lives.

A child born in Germany in 1940, bombed out of home and losing his parents during the war, may find in the circumstances of the first years of the peace a sense of protection and well-being which results in friendliness toward nations from which help comes to him. Or again, he may have a deep resentment which will flower into hate in the years just ahead.

British children whose earliest recollections are of being rushed to bomb shelters and of being separated from parents may find a sense of well-being in the comparative security of peace. But then some day a vast resentment for their lost childhood may color their feelings toward the rest of the world.

Chinese children who trudged westward with the great mass of people who left the cities and villages of the coastal areas when their country was invaded, suffered hunger, and fatigue, and pain beyond our capacity to understand. The care they did or did not receive may have been associated in their minds at the time with the people around them. But the time will come when they know about a larger world and the forces back of war. What will be their attitudes toward the people of other lands?

Present Decade of Utmost Importance

In all the nations of the world, the leaders of the people twenty and thirty years from now are among the children who were born just before or during World War II. What is happening to them in this present decade is of the utmost importance.

Pictures of children in war-devastated countries, of "displaced" children, hungry children, orphaned children, children sleeping in doorways, fill most of us with a resentment of war as nothing else does. The first, or at least the second, thought of those of us whose lands were not invaded is one of gratitude that our children are safe and well fed (not all of them are, of course), and that they were protected from the personal experiences of war. It is just that fact of protection which may cause some of the trouble in the years ahead. Will the children in our land who have known nothing of war's devastations ever be able to understand and work with the rest of the world?

A recent pamphlet classifies the children of the world in eight groups according to their war experiences and the resulting educational needs.

(*Continued on page* 10.)

*Director of Children's Publications, Christian Board of Publication.

Looking to Amsterdam, 1948

By JOHN C. BENNETT*

IN THE summer of 1948 in Amsterdam, Holland, the World Council of Churches will convene its first Assembly. Although the World Council has become a well-known symbol of unity and hope throughout the world, it has not technically been definitely organized. Throughout its history it has been "in process of formation," awaiting the time when official representatives of the churches could gather in order to establish it on a constitutional basis. The first Assembly in 1948 will meet in part for this purpose.

It is also planned that the 1948 Assembly will take its place in the great succession of ecumenical conferences—Stockholm and Lausanne, Oxford and Edinburgh—which have been the chief landmarks in the history of the ecumenical movement. It will be a world conference called to consider the most urgent problems of Christian faith and life.

THE theme of the Assembly conference is "Man's Disorder and God's Design," a theme which both states an urgent problem and proclaims a commanding faith. "Design," as used here, is more than "purpose." It means that purpose of God which is still to be realized; but it points, also, to what God has already done in creation and redemption.

The general Assembly theme is to be broken down into four subtopics:

1. *The Universal Church in God's Design.* This will be a study of the nature and function of the church, for the purpose of learning "to hold together the fulness of its paradox; to realize equally acutely the glorious destiny which the church has in the will of God and the shameful performance which it makes not only, nor chiefly, in the eyes of men but in the eyes of God."

2. *God's Design and Man's Witness.* This will be a consideration of Christian evangelism, stemming from the initial presupposition that "most of the traditional methods of evangelism are not bankrupt," and from the faith that the gospel is everywhere valid and by its inherent nature must be propagated among all men.

3. *The Church and the Disorder of Society.* A treatment is planned here of the relation of the church to society in general, with particular reference to new beginnings in church life in regard to political, economic and vocational life.

4. *The Church and International Affairs.* This study will concern effectiveness in the international scene, dealing with the particular political and economic issues involved in the achievement of world order.

If the Assembly were not to be preceded by two years of intensive international preparation, it could hardly result in fresh guidance to the churches for the fateful decisions forced upon humanity in the postwar years. The preparation for the Assembly may ultimately be of more importance than the actual meeting itself, for it will involve the thought and prayers of thousands of people throughout the world.

The basis of the preparatory work is to be found in the four commissions which are guiding the work of the four sections outlined above. Each of the first three commissions is composed of thirty of the best qualified persons, both clerical and lay, to be found throughout the world. The fourth is the newly formed Permanent Commission on International Affairs appointed jointly by the World Council of Churches and the International Missionary Council. These commissions will carry on a thorough study of their respective subjects, resulting in four volumes which

(*Continued on page* 21.)

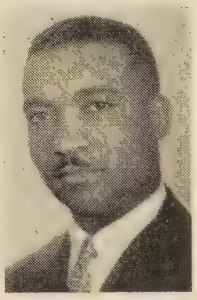
Foreign church leaders attending the meeting of the Provisional Committee of the World Council of Churches are, left to right, Martin Niemoeller, vice-president of the Evangelical Church in Germany; Professor Georges Florovsky, representing the Russian Orthodox Church in Exile; Dr. Marc Boegner, president of the French Reformed Church; Dr. George Bell, bishop of Chichester, England; and Dr. W. A. Visser 't Hooft (standing), general secretary of the World Council

—RNS Photo

*Dr. Bennett is professor of Christian theology and ethics in Union Theological Seminary in New York. Representing the Congregational Christian Churches, he has been active in the work of the World Council.

Lessons from a Quarter Century of Turmoil

By CLEO W. BLACKBURN*



Mr. Blackburn

WE ARE, perhaps, too close to the turmoil and suffering of the last twenty-five years to gain perspective or adequately to assess what really has been taking place in the moral and spiritual lives of people. Yet, it seems to me that Christian people must seriously take stock of not only what has been happening in our institutional churches during the past quarter century but also see our task and our responsibility in the critical period which lies ahead. We must ask ourselves the questions: Do we have the moral and spiritual strength to build a decent world? Can the Christians exert enough leadership to save our world from destruction? Does the church have any responsibility for the social, political, and economic selfishness on the part of people as well as nations?

The Church Failed to Combat Evil

We emerge from the past twenty-five years—the years following World War I, the great boom of prosperity and materialism of the middle and late 'twenties, the great depression of the early and middle 'thirties—with an awareness of great neglect on the part of Christian people to stand firm in their faith and speak to the evils of the world. The church must bear its full responsibility for all of the things that happened during this great tragedy in human relationships, including the fall of democracy in Europe and other parts of the world, the rise of fascism, and all the other things which have destroyed the sacredness of human personality and the absolute freedom and liberty of all people.

The plain facts are, we who have claimed to be Christians have been little different in our socio-political and economic living than the rest of the people who have made up the dominant cultures of western Europe and America. The truth is we have not given people a sufficient sense of moral and spiritual values or a sufficient amount of spiritual equipment and moral courage to find security, liberty, and freedom. Consequently, people and nations have sought security in power politics and other sorts of alliances which have led to war, hatred, and destruction.

The Threshold of a New Era

Today we are on the threshold of a new era. Does the record, the record of Christian people during the past quarter of a century, provide us with any clues or suggest to us any ways by which we can make the testimony of our faith help in the living experiences of people? Has our ascendancy to a great world and war power, the greatest power on the face of the earth, made us impervious to the still small voice who would speak to us now? Has the great war of planes, tanks, guns, and bombs, including the atomic bomb, obscured our perception of the fact that the peace of the world cannot be made with tanks, planes, guns, armies, and bombs? Peace must be born in the hearts, lives, and desires of people. People around the world, just plain folk, have the desire for integrity and honesty of purpose. That is the thing that the world is seeking today.

Peace Begins at Home

Yes, we have paid the price for military victory. Can Christian people now, out of the great wealth of suffering, give leadership in paying the price for lasting peace? Can Christians give of themselves now to the building of the Kingdom of God and the establishment of decency in the world? Peace begins at home, in our own home towns. Unless we can learn to build together as neighbors respecting one another's differences in absolute equality, how can we ever hope to live together as nations?

We need no new words of peace, no new principles, no additional philosophy. We possess all the principles and philosophy necessary for the task. What we need now are practices and procedures. The great challenge to the Christian now is to work for peace and work for decency beginning in his own local church, in his own family with his own children, using his head, heart, and hands to the end that we can breed understanding, appreciation, and cooperation. These are our fundamental postwar tasks.

Christians Are Tired and Fearful

Unfortunately, Christian people in America and around the world as they face these tremendous tasks are tired. We are physically tired of the rigor and the strains and stresses which the war effort has made on us. Whether we were civilian or soldier, it has been a tremendous test on our physical endurance. We are also psychologically and spiritually and emotionally fatigued. The strain of separation, the anxiety, the frustration, and the tremendous nervous tension which has come out of this period gives us a natural desire to relax and go back to the spirit following World War I when the mode of the times was "to build a sweet little nest somewhere in the west and let the rest of the world go by." But it becomes a little difficult for us to determine where the west is; for World War II included the east, the west, and all the rest of the earth's surface.

America and Christians face their postwar task of building decency not only tired but also afraid. The

*Superintendent of Flanner House, social center for Negroes, Indianapolis, Ind. Mr. Blackburn was one of the lecturers at the Drake Conference on The Church and the New World Mind.

dominant factor or the dominant psychology of the past few years, and at the moment, is fear. We are afraid we cannot build a peace of the world. We are afraid we cannot provide sufficient jobs for all our people. We are afraid we cannot preserve the values and the kind of society we have always had. This fear is reflected in all areas of American life: labor, business, religion, and politics. Yes, we face the postwar world with the same people with whom we faced the war world. We find ourselves plagued with the same fears, the same anxieties, and the same prejudices which made up our wartime experience and our culture for the past three hundred years. Therefore, our greatest fight as Christians is just beginning. And this great fight is not with some outside foe which threatens our freedom and security. Rather our greatest fight is within ourselves—within our own hearts. Our task is first of all to free ourselves from the small minds and narrow hearts that plague us.

The World Must Go Forward

Fearful of what is ahead, we must come to know that the world cannot go back to anything. Somehow we must find courage to go forward and speak to our people that they may go forward, forward to building a new world. Not pouring new wine in old wine skins, but even building a new framework in which to put the contents of our spiritual and moral vitality. Yes, building a structure in which these things are possible—justice, freedom, and decency—is the task expected of us.

We must not only fight to free ourselves, but we must fight to free the world from ignorance, arrogance, and stupidity. We, as Christians, must learn to identify our own needs, hopes, and aspirations with the needs, hopes, and aspirations of the plain peoples the world around. The world as it is now organized cannot longer remain half slave and half free. As long as there is suffering, depression, and prejudice in our home towns or in the world, there is no possibility of our bringing the Kingdom of God into being. Men must truly know and respect one another as brothers.

Solution to World Problems—In Christian Hearts

The final lesson which this period has taught us is that the solution to our problem is not finding a new set of words, a new charter, a new formula, or a new mechanism. Although charters, formulas, treaties, and mechanisms—new or old—fall short of the necessary ingredients for the building of the peace of the world, they have been the things for which America and the peoples of the world have been looking. In other words, we have been looking into our minds for words, formulas, and charters, thinking that these will provide the answer. But the answer is not there. What we need is to look into our hearts for new purposes—purposes with which to build the peace of the world and establish the Kingdom of God in our own homes, our own churches and our own communities—in my town and yours.

Children in a World Awhirl

(*Continued from page 7.*)

First are those who have never known a home.

Then come those who have memories of home and parents but have lost them.

Next are the wild children in Europe and China who know no law save that of self-preservation.

Then there are the children in enemy countries who are innocent victims.

Next come the children who have suffered less but have known nothing but war.

Also, there are the vast numbers of illegitimate children who will never know their fathers and whose mothers find it difficult to care for them.

Last are the children in such lands as Canada and the United States who have lived in security.

Who knows but that this last class of children may well give us even more concern than all the other seven? The writer of the pamphlet says of them, "They have no true sense of proportion; they have no understanding of the relative values which will condition this world; they have been reared under the selfish old order in too much comfort and with too many things; they have not passed through the fires of suffering and of pain; they have not had to fend for themselves." (See *The Problem of the Children in the World of Today,* by Men of Goodwill, 11 E. 42nd St., New York, N. Y.)

Children Should Know World Needs

Certainly no one will think to solve the problem by setting up artificial situations that force our children to go in search of food and shelter so that they will know how these other children feel. But we can abandon the cotton-wool theory of protecting children from knowledge of the world's suffering and sorrow, thinking to prevent emotional strain.

Children can face facts and they are all the better for doing so. They hear references to conditions which are never explained. They feel that something is radically wrong but do not know what it is. Fears and insecurity flourish in soil like that.

Every family and church and school group should be looking for, listening for, and discussing the facts of present world conditions. They should be doing something definite and immediate in the way of relief through one or more of the world service channels that are open. What they do should be done intelligently and sacrificially. The children of the world must be helped to understand one another's needs now if they are ever to be able to live together in a world that will be more closely knit together in world trade and air travel, than we can imagine.

Families that have survived as a whole or in part in war-devastated countries are knit together in bonds of common suffering and devotion that protected children can never fully understand. The world family must suffer together if it is to have a measure of love and understanding.

Ray E. Rice

So Back to India

By RAY E. and MERLE THOMAS RICE*

Merle T. Rice

"SERIOUSLY now," said a businessman, "tell me why you are going back to India." He was not critical but he did want to know. Most of the missionary-minded folk understand. They are saying, "That is great; we are glad that you can go back and take up the work where you left off."

It is true that we can begin without having to stop to learn the language. We also have an understanding of the people because of our nineteen years of missionary experience in India.

First Motives Still Valid

All of the reasons for which we went to India in 1914 are still valid. In those days, we saw the need, heard the call and surrendered our lives for service on the far fields. We felt the urgency of the task. The impelling compulsion was pushing us to India. In addition to the push, we now have the pull, for the past experiences now pull very hard.

We are not going back to India because it is the worst place on earth but because it is one of the most needy spots on earth. One-fifth of the people of the world live there. They are wonderful people and among them are great souls. They are needy, hungry, and yearning. They are all religious seekers, searching for God and for the revelation of God. The needs are there, the needs of the people.

India, one of the oldest civilizations of the world, is experiencing a new birth—freedom. India has been seeking freedom for over a century and is now upon the threshold. With freedom, we shall witness many changes. These are also challenges because they affect persons, and as persons they can be changed and transformed.

Five Revolutions On in India

There are at least five great revolutions going on in India just now. First, the economics of India are being changed. India is now a credit nation, able to buy.

India now ranks eighth as an industrial country but it will now struggle for third place. Mr. Nehru is a modern industrialist. Of course India has always been an agricultural land with about 87 per cent of its people engaged in some form of agriculture. The laws which have controlled land tenure are to be changed. Some of these radical changes are bound to create revolution in the economy of India. All of this has to do with the living conditions of the teeming 403 million people, increasing at the rate of five millions a year.

A second revolution is social. The leaders of India are not all men. Some of the greatest leaders are women. The question of the status of women in India is an important one. Child marriage, the plight of widows, the position of the low caste people (sixty millions of untouchables) are all important subjects in the new day in India. Freedom means being unshackled for some of these people who have been slaves of custom. Freedom means release for the captives of deeply rooted, age-old practices.

In this new day, the people are to read. A boy is to learn a lesson and then teach another. Instead of about fourteen persons out of a hundred being able to read, the aim is to have eighty-six persons reading. This is an intellectual revolution which means that there will be thousands of Bible readers. The new government is stressing literacy because the new leaders know that good citizens of one of the greatest countries of the world must be informed.

Revolution of the Spirit Inevitable

A spiritual revolution is bound to follow the birth of freedom. The psychology of being free is creating free thinkers, persons who can and will make their own choices and decisions. Again such freedom is the equivalent of a revolution. India has been known as the cradle of the human race and the birthplace of religion. The search for truth will help this land to be free.

We need not speak of the political revolution. The newspapers and magazines try to keep all readers informed. The thing that bothers one is the speed with which the political revolution occurs in a land where "you cannot hurry the east." Not only is Mr. Nehru leading India. He is leading the whole Orient. All are looking to India for leadership, and fortunately India has it. One may frankly ask if this revolution together with the others which are moving so fast in India will change all of its people.

Revolutions touch persons. They touch them in many parts of their life. Our message must touch India at every part of its life. The whole man must be touched. We believe that this next decade has more promise for India's people than any preceding decade. When its people need guidance and help, the best is none too good. India's youth must have guidance. Village schools, middle schools, preaching points, new churches, and above all, genuine contacts are needed.

Having seen what the youth of Damoh have done, having seen the leadership which has grown out of our precious experiences, we have confidence in the future. We believe that an investment of seven years in India, just now, is most worth while. We believe in it so much that we sold our things in Lincoln, Nebraska, and gladly returned to India to give our best to the greatest and most worth-while task on earth.

*Missionaries with The United Christian Missionary Society who returned recently to India after a period of years in which Mr. Rice was Y. M. C. A. secretary in Lincoln, Neb.

Christianity and Democracy in Balance—

Japan

By DAVID NELSON SUTTON

WITHIN the hollow walls of what was formerly the magnificent edifice of Holy Trinity Church in the heart of Tokyo, there are a few bronze tablets. Their twisted and blackened shapes bear testimony to the intense heat of the fires which not only destroyed this church, but 70 per cent of all the buildings in this city, which, prior to the war, had a population of over 7,000,000.

One of these tablets is in memory of John McKim, First Bishop of the Episcopal Church of Japan. He was seventy-one years old in 1923 when an earthquake almost destroyed the city of Tokyo. He was, at the time, at Karuizawa and walked the seventy-five miles from there to Tokyo. After viewing the devastation of the city he sent to America a cablegram, the words of which are engraved on the tablet to his memory now resting within the walls of the burned church: "All gone but faith in God."

That phrase well describes the Christian church in Tokyo as I have observed it during the last year.

THE Japanese people, on the whole, are destitute. From Spring to early Fall of last year the adults appeared to grow gradually weaker and their appearance more wan. They are wholeheartedly grateful to General MacArthur for having made available certain food supplies without which many might have died of starvation. The maturing crops in the fall increased their food supply, and in the latter part of the year the people looked stronger and less emaciated. They still exist on very slim rations, and the rationed articles themselves are frequently not available in the great metropolitan areas. The prices on the black market are beyond the reach of most, being more than ten times the cost of the articles when purchased under the ration system. It is to the credit of the Japanese people that the children have at all times appeared chubby, as though they were getting sufficient if not properly balanced diet.

The same fires which destroyed some 70 per cent of the buildings in Tokyo destroyed in similar proportion the clothing, house furnishings, cooking utensils, and personal belongings of the people. It is almost impossible to secure material for clothing, and when available, most of the people do not have the means with which to buy. Some of the garments worn are so patched it is difficult to determine the color or design of the original. They are, however, nearly always clean. Fuel is extremely scarce, and the women gather anything that will burn to be used for cooking. There is very little fuel available for heating, and the small amount of charcoal secured is sparingly used in the *hibachi,* a large urn-shaped vessel partially filled with sand on which the charcoal burns, or in the *kotatsu,* a small pit in the middle of a room in which the charcoal is burned, above which there is a frame covered with a heavy comfort, and immediately over this a table. The members of the household and their guests sit around this table, putting their legs under the comfort to get the full benefit of the heat.

THE Japanese have a high degree of literacy and are great readers. For some time prior to and throughout the war there was rigid censorship, and the people were allowed to read or to hear over the radio only that type of propaganda approved by the small group of selfish men bent on world conquest who then controlled Japan. The government even operated a department of thought control. No true information of world affairs and little cultural information was allowed to be printed or broadcast. Most of their libraries, both personal and public, were burned. Now, with freedom of expression and freedom of the press, the Japanese people are avid for knowledge of what has taken place in the world during the period that they lived behind the steel shutters of censorship. They crave information and knowledge of current history—politics, economics, science, cultural subjects, and religion. It is not an unusual sight to see those who clean the buildings spending the moments when they are not actually working sitting on a staircase landing poring over such books or magazines as they may have been able to secure,

(*Continued on page* 17.)

David Nelson Sutton listens to the war crimes trials in Tokyo, Japan, where he is an American member of the legal staff conducting the prosecution of Japanese war criminals. Mr. Sutton is a vice-president of the International Convention of Disciples of Christ, meeting in Buffalo, New York, July 29—Aug. 3. His home is West Point, Virginia.

Christianity and Democracy in Balance—

China

By B. L. HUMMEL

THE situation in China is one of the great tragedies of the human race. Few people recognize the enormity of it. All things in the Orient seem so far away, so remote, so unreal to us here in the States that it is not until one actually goes to that "far-off country" that it becomes significant. I just returned from nearly nine months in China, during which time I had a rare opportunity to visit all sections of that country. As a favored guest of the government, a representative of the United States and of the United Nations, I was given an opportunity to study all phases of Chinese life in a most advantageous way. I lived, ate, and slept with the Chinese, month after month. I traveled fifteen thousand miles through the interior in two great circling tours and made many special side trips. My associates and I met with the Generalissimo, had lunch with Dr. T. V. Soong in his beautiful home, were entertained by five ministers of the Central Government, by the mayors of all the important cities, the governors of all the different provinces we visited, and by the commanding Generals of the military areas through which we passed.

Our travels carried us from the great cosmopolitan city of Shanghai to the reoccupied capital of Nanking, into the flood and famine area of Honan Province, through Hankow (the Chicago of China), down through middle China, along the march of the Japanese armies, through "the Rice Bowl" of China to Changsha, Lingling, Hengyong, and Kweilin to Linchow. It was here the Japanese closed the great pinchers movement that encircled all of eastern China.

We traveled to Peking, Tientsin and the Great Wall in the north, to the ancient capital of Sian in the Northwest, and to the wartime capital of Chungking which is two thousand miles up the Yangtze River from Shanghai. We flew from there to Canton in the extreme south of China and then across to the beautiful island of Formoso, which is part of China but which has been under Japanese rule for half a century.

We met the man on the street, the cartier and mule driver on the road, the farmer in his field, the "coolie" at his work. We visited the colleges and universities. We met the missionaries throughout the land, stayed at the mission homes, attended the mission churches. We witnessed the life of China at all levels. We saw her people struggling against impossible odds to establish a new government, a new economy, and a new way of life. We met and learned to know rather intimately hundreds of Chinese men, women and youth, and everywhere we found that terrible nagging sense of insecurity and want, everywhere that yearning for peace and security and the little commonplace pleasures of home and family life. Everywhere we found the very few living in luxury, a small pinched and troubled middle class and great masses of the most desperately underprivileged people that can be imagined.

The difficulty in speaking, or writing of China, or illustrating the situation with pictures is that the whole is so different from anything we have ever known in the States that neither words nor pictures can give one an adequate appreciation of the situation.

PERHAPS a few of my most vivid impressions and experiences will give an accurate and comprehensive picture. For instance, I shall never forget my first entrance into Shanghai. We traveled from the docks to the hotel in an army truck, and how we ever got through the narrow streets which were so tightly packed with a squirming mass of strange looking people will forever be a puzzle to me. Pedestrians of all ages, pedicabs, rickshaws, hand-drawn freight trucks and bicycles were all so thick that the whole scene had the appearance of utter confusion. As the Chinese driver on our truck proceeded block after block with the horn tooting constantly, the crowds seemed to part before the truck as water is parted by the bow of a boat.

Here in these first few moments in China we experienced several of her distinguishing features. The density of population, seen here, was everywhere. It was not limited to the cities where it was beyond belief. In the country, instead of the average of about forty-

Prof. Hummel is here "enjoying" local transportation in China. For nine months, he was the representative for UNRRA in China and was a member of the U. S.-Chinese International Commission on Agriculture. Mr. Hummel is now working as extension specialist, rural organization, for the State of Virginia, at the Virginia Polytechnic Institute, Blacksburg, Va.

Moving UNRRA supplies on Soochow Creek in Shanghai

five people per square mile which we have in America, China has from fifteen hundred to two thousand people per square mile. The poverty of the thousands thronging the streets was equally apparent in Shanghai and throughout China. The energetic scurrying of the poor to snatch even the smallest of earnings was typical of the entire race. The occasional confusion of argument but lack of violence in case of minor accidents, the harsh authority of the police, the lack of sanitation and many other vivid impressions of that first ride through Shanghai were repeated again and again throughout the nation. The damp chill of a room in a hotel which had had no heat all winter gave us a little taste of the misery of the masses during the long war years.

A MONTH in Shanghai provided a chance of evenings and on week-ends to observe life around the city. I was impressed greatly by the extremes of contrast to be found on all sides. Extreme wealth and abject poverty were to be found, beautiful residential areas and the worst in slum crowding, one thriving Christian church in a city of millions which gave little thought to the observance of Sunday. Hundreds of thousands of people lived their whole life on the swarming junks and sampans of Soochow Creek, which runs through the heart of Shanghai and is undoubtedly the filthiest stream in the world. As one watched families and individuals scrubbing their cooking utensils, throwing their waste, washing their clothes, and swimming, all in this same filthy stream; as one saw their permanent homes on the crowded boats fastened row after row, one against the other; as one observed the stark meagreness of their existence; as one saw the complete inadequacy of their daily diet and yet observed the inhuman burdens they carried; as one saw the unlimited contrast between what was happening right there before one's eyes and the situations with which he was familiar at home, one realized what a vast amount of good will and understanding is required for good international relationships.

Yes, and before there is any real basis for security and peace between and among nations there will surely have to be some better adjustment in the level of living of peoples in different countries. This is probably dependent upon the more advanced countries helping the less progressive ones to speed up their progress. A redistribution of wealth can never be brought about or maintained by one country giving to another. Giving can relieve acute suffering temporarily, but constructive programs which remove the causes of suffering are of basic importance. This was clearly apparent as we later observed the very constructive work being done by certain missionary forces.

FROM Shanghai to the national capital of Nanking, I saw the tiny farms averaging, in that section, only about two and a half acres each. The work was practically all being done by hand with only here and there a water buffalo or a "yellow cow" to do some of the heavier work. I saw the mud-plastered bamboo houses with thatched roofs crowded together in tiny villages. I saw the peasants winding their way along the tiny dikes that separated their patchwork of little fields. Here and there I saw little processions of peasants winding along crooked paths, carrying bright colored, paper figures and banners on their way to a Buddist Temple on some near-by mountain or hill-top to celebrate one or another of the religious festivals of the land.

Lack of an adequate water system necessitates the carrying of water in buckets, a heavy load and difficult task for some Chinese

Typical scenes along China's roads. Left, a "three motored" freight truck. This load was pulled thirty miles. Center, a real Chinese laundry. Right, this farmer raises canaries as well as farm produce

As the train from Shanghai approached Nanking, I got one of my first and most lasting impressions of the great works of the past which were done by the Chinese people. Some twenty miles away we saw through the morning mists the great and beautiful city wall around the national capital. A little later we drove through the impressive north gate and entered the city which the enemy had laid waste.

IN THE weeks spent in Nanking, I became familiar with the leading government officials and the national policy. We visited the four colleges and universities located in Nanking, learning to know their faculties and student bodies. I attended the regular Sunday afternoon services in Twinem Chapel, where Herbert Minard is doing a fine piece of work. I saw the effects on this great city of the long months of occupation and learned of the suffering of its people. And then I saw the almost magical return of the city to life and the semblance of health. Buildings were repaired, streets cleaned and repaired, houses erected, schools opened, business revived, and the seat of the national government moved nearly two thousand miles back to Nanking. It was a marvelous demonstration of what a determined and resourceful people can do.

Later, when I visited Honan Province, which had been devastated by floods from the Yellow River, I saw hundreds of thousands of families who had moved onto the river dykes and into the old river bed to eke out a miserable existence. In Hankow I saw a swath a block wide and two miles long that had been cut through the heart of the city by our bombs while the Japanese occupied it.

In Hengyang, Lingling, and Kweilin, I saw the depths of the worst famine China has ever known. Hundreds of thousands are starving to death there now. In Hengyang I barely escaped a starving mob when I attempted to dole out a few emergency rations we were carrying in our jeep. Never as long as I live can I forget the horrible starved condition of those about me, the feel of thin hands in a desperate grip on my body and clothing, and the death glaze in the eyes of those sitting or lying on the streets and walks throughout the city. This was the worst famine area of all China, but there was extreme malnutrition in all areas and starvation in many other isolated spots. There is food stored in some places in China, but transportation is broken and limited, and so much trouble and suffering has created a lethargy concerning critical situations. There is always a tendency to hoard resources in China, and there is graft and a vile effort to profit at the expense of human life and suffering.

The visit to the Peking and Tientsin areas brought us into close touch with the communist activities. In fact we were in Peking when the Marines were ambushed. It was apparent that communism was rampant because the Central Government had failed in meeting the people's needs and improving their living conditions. They were turning in desperation to communism. Time will tell to what purpose.

Travel through Western and Southern China only intensified the impressions gotten elsewhere but expanded the area and the magnitude of the problem China faces. These areas are areas of great resources, however, and with scientific modern development can contribute materially to the needs of the nation.

NOW what of the situation as a whole and of our relationship to it? It seems to me that China is unconquerable either by foreign enemies or by misfortune and that in spite of deep ingrained and long-standing weaknesses that in this modern world she will be forced into aggressive action that will eventually make her the great power of the East.

Our recent policy in China has tended to estrange her. We have lost much there in national prestige in the last year. Now we must build it back. We cannot afford to have an antagonistic China. We cannot afford to have a great growing power in the East without Christian principles and a consideration for the dignity of human life. We cannot afford to have a starving China. She can feed herself and we must help her do it. We must help work out a basis on which we can carry on a healthy trade with her. We must help her to get a sound coalition government. And most of all we must send ten thousand missionaries to her with training and equipment to establish a program capable of eventually Christianizing a goodly portion of China's five hundred million people. This is a grandiose program but the alternative is one of "bitterness within us."

And a Little Child . . .

I HAVEN'T known my child for long. . .
(She isn't very old!)
But when she looks into my eyes
and smiles
because she knows my love and care,
I feel such happiness that my heart aches. . .
I've caught a glimpse
of what my Father's love can be
if I but look into His face
with gratitude,
and with such a faith as my child has in me!

When my child takes
her first few stumbling steps,
she reaches out her hand to mine,
and smiles with confidence
because she knows I'll reach mine down to her
to give her of my strength. . .
And then she strides
with sure and steady gait
in faith she will not fall. . .
unless she looses her own grasp from mine.
Again I see my Father's love
through my poor human love of child.
Would I but reach my hand to His,
He'd reach His down to mine. . .
Then I could walk with steady gait
and know I would not fall. . .
unless I loosened my own grasp from His.

When my small child sets out
to glimpse the wonder of such things
as chairs and rugs,
and cupboards full of pots and pans,
(and feels with pleasure
such soft things as hair and fur,
and mother's cheek),
her eyes grow wide in frank amazement,
and she laughs with all the glee
of one who thrills to everything!
She finds adventure in a world grown commonplace
to such as I. . .
and I awaken to the wonders, too. . .
the miracles of mind and skill of Man
to make these many things!
I bow my head
and ask my Father to forgive my blindness,
and thank Him for
the wonders of the commonplace
seen through the eyes of my small child.

—SALLY SPENCER LINDSAY.

Tucson, Arizona.

THE National Conference of Social Work, held in San Francisco, California, April 13-19, was significant, among other things, for its emphasis upon the necessity for a better understanding of the problems of the family and the factors which affect it adversely.

An Anthropologist's View

Dr. Margaret Mead of New York, associate curator of the American Museum of Natural History, in one of the sessions deplored careless talk about the disappearance of the family. The family, she declared, is a tough institution that has survived all sorts of disasters. No culture has survived without it. Certain primitive tribes have modified it by such practices as polygamy and polyandry, but even these modifications still left the essential family intact.

Dr. Mead held that the historic assumption that the family was based largely upon romantic love was in some respects erroneous. In practice, the choice of mates was largely restricted to the immediate social group, and after the marriage the bride and groom had to settle down in the community where the families and relatives of both exerted a social pressure that served to keep them together. Beyond this, pressure of the community in which both had grown up placed upon divorce the stigma of social disapproval.

What has happened to the family, said Dr. Mead, is that it has lost not its moral fibre, but its grandmothers. The modern bride and groom tend to look upon marriage, perhaps subconsciously, as a terminable contract. Newlyweds today more often than not establish their home in a community in which they did not grow up and where social pressures of family and friends do not operate. Other factors affecting stability of family life are the changed status of women, the lack of adequate home life and the frequent disappearance of religious sanctions.

A Sociologist on Juvenile Delinquency

Leslie Buell, associate editor of *Survey*, told a sectional meeting that juvenile delinquency almost always results from lack of harmony in the family. Case histories tend to show a cluster of factors indicating family disorganization. Family service to remove the causes of disorganization should be the hard core of preventive treatment. This involves dealing with the total family problem, rather than with specialized aspects of it. As matters now stand one agency provides relief, another relieves unemployment, another cares for health, another handles juvenile delinquency, etc., when as a matter of fact, the family's disorganization is a total problem which can be solved only by treating it as such.

A Police Officer Speaks

Inspector L. D. Morrison, of the Houston, Texas, Crime Prevention Bureau, addressed a pre-conference meeting on problems relating to crime prevention. In conversation with this reporter, Inspector Morrison said that several years ago he came to the conclusion that his life as a policeman, "throwing people into jail and kicking them out again," was an unprofitable calling. He proposed that efforts be made to *prevent* crime as well as apprehend and punish law violators. Beginning in a small way, his Bureau of Crime Prevention is now an important factor in the policing of that growing city. The idea has been widely adopted and has been a factor in preventing juvenile delinquency.

Japan

(*Continued from page* 12.)

and very frequently studying a Japanese-American dictionary.

Most Japanese are spiritually destitute. Their gods failed them. Those things in which they had put their trust turned to ashes. For centuries the great majority of them held to the theory that the Emperor was divine, that Japan had a divine mission in the world, and that it was invincible. They know now that they have been thoroughly and completely defeated. The Emperor has thrown off the cloak of divinity, and is doing his best to prove to his people that he is only a man. At the promulgation of the new constitution last fall, he stood for the first time before a great gathering of the Japanese people and talked directly to them.

JAPANESE Christians, like most of the Japanese people, are destitute physically and lack many facilities for study and acquiring knowledge, but they are not destitute spiritually. They have *faith*. They are carrying on with remarkable devotion and take their religion much more seriously than Christians in the States. Their churches, despite the physical handicaps, conduct regular services, and the Christian schools, of which the Margaret K. Long Girls' School, and the boys' school associated therewith, are outstanding examples, are carrying on in a brave and noble manner.

The GI Gospel Hour service at the Ginza Methodist Church on Saturday night is primarily for the benefit of the Japanese people. There is no heat in the church; yet, on every Saturday night this church is packed to capacity. Some 90 per cent of those who attend are Japanese. They follow with intense devotion the service arranged by the fine group of Christian soldiers who sponsor the GI Gospel Hour.

The people of the United States have assumed the major share of the responsibility for teaching democracy to Japan. The Japanese nation has a long history. On February 11, 1947, General MacArthur gave permission to the Japanese people to display the Japanese flag on the occasion of the 2607th anniversary of the reputed establishment of the Japanese nation under Emperor Jimmu. Dating our national history from the ratification of the Federal Constitution, the Japanese national history covers a period approximately sixteen times as long as that of the United States. During their twenty-six centuries of national life, the masses of Japanese people have been little more than the creatures of one autocracy after another. The task is long. It involves the re-education of a people. The task is difficult, for democracy is one of the most difficult and at the same time one of the most rewarding tasks that human beings have ever undertaken.

The challenge of the occupation is the challenge of leadership and education. It is a venture based on the assumption that the Japanese people can be taught the ways of democracy, and once they know these ways, that they will prefer them to all others. Democracy requires intelligence and it requires industry. The Japanese people are intelligent and are perhaps the most industrious people in the world. But our kind of democracy requires something more than intelligence and industry; it is not only government "of" and "by"; it is also government "for" the people. It requires a good measure of personal generosity and a disposition to consider the rights and needs of others. It places the primary emphasis upon the worth and dignity of the individual. It must be sustained by a great and abiding faith—faith in our fellowman, faith in our system of government, faith in God.

TO NO other nation has there ever come such an opportunity as is now ours to assist in educating in the ways of democracy a nation of some 70,000,000 persons. Never has the Christian church in America had the opportunity and the responsibility which comes to it at this hour to see to it that the democracy which Japan comes to know and to accept is a democracy founded upon Christian principles.

General MacArthur and those associated with him are doing an excellent job in leading the people of this nation into the paths of democracy. It is incumbent upon the Christian peoples of the world, and especially those of America, to strengthen the faith of the Japanese people in those Christian ideals which form the basis of our kind of democracy, and which offer to each individual something to live for.

Complete the Census

The Bureau of the Census of the Department of Commerce has a ruling that no church statistics will be accepted for inclusion in the census report except they be furnished by the local congregations. This means that unless we have a unanimous response to the request from Washington our own churches will not receive the rating which they justly deserve as part of the religious life of America. Furthermore, it is highly important that the total strength of Protestantism be registered in order that a true picture of Protestant membership can be presented. I am sure all of our churches will understand why this is important. May I, therefore, urge every church which has not done so to complete and return the Census Bureau Statistical Blank to Washington at once.

—Gaines M. Cook, *Executive Secretary,*
International Convention of Disciples of Christ.

International Convention Program

Memorial Auditorium, Buffalo, New York, July 29-August 3

Theme: "Every Christian a Crusader"

Tuesday Evening, July 29

Presentation of Reports and Resolutions—Gaines M. Cook, Executive Secretary, International Convention
Presentation of Fraternal Delegates
Welcome to Buffalo—Harlan Frost
President's Address: Hampton Adams, St. Louis, Mo.

Wednesday Morning, July 30

Address: "Crusading for a Christian World," L. N. D. Wells, Dallas, Tex.
Address: "We Are All Witnesses," Spencer P. Austin, Indianapolis
Panel: "Local Field Approach to Christian Unity," G. Edwin Osborn, Enid, Okla.; Donald M. Salmon, Eureka, Ill.; Mrs. Maxine Semones, Tulsa, Okla.; Miss Adelle Ringstrom, Seattle, Wash.; S. Floyd Landreth; an Ex-Chaplain
Address: "The Magic Carpet," Orval D. Peterson, Yakima, Wash.
Sermon: "The Dedication of a Minister," Travis A. White, Little Rock, Ark.

Wednesday Afternoon, July 30

Address: "Thirty-six Years with Church Extension," John H. Booth, Indianapolis
United Christian Missionary Society Business Session
International Convention Business Session
Missionary Hour: "Congo Looks to Higher Education," Donald Edwards, Belgian Congo; "India Broadcasts," Kenneth Potee; Archie Allen, Jamaica

Wednesday Evening, July 30

Address: "The Separation of Church and State in America," C. C. Morrison, Chicago

Thursday Morning, July 31

Biblical Lecture: Principal Wm. Robinson, Birmingham, England
Address: "Every Christian a Steward," Loren E. Lair, Indianapolis
Address: "Church School Enlargement and the Crusade," Charles Marion Ross, Indianapolis
Panel: "Religious Education and the Public School," E. R. McLean, Toronto; Erwin L. Shaver, Chicago; Frances M. Hill, Zanesville, O.; John L. Franklin, Champaign, Ill.
Sermon: "Transforming Power," T. K. Smith, Columbus, Ind.

Thursday Afternoon, July 31

International Convention Business
Address: "Christian Education for a Christian World," Riley B. Montgomery, Lynchburg, Va.
Symposium: "Why I Chose Christian Lifework," Betty Jane Courtney Lakewood, O.; Alastair McKinnon, Toronto; Glyn B. Adsit, New Haven, Conn.; James Farrar, Ft. Worth, Tex.
Missionary Address: Luther Shao, Nanking, China
Ministers' Wives' Meeting: Chinese Room, Hotel Statler

Thursday Evening, July 31

Address: "The Job of the Church in the World Today," Charles P. Taft, Cincinnati, O.

Friday Morning, August 1

Biblical Lecture: Wm. Robinson

On to Buffalo

Pre-Convention registrations for the International Convention of Disciples of Christ, July 29 to Augus 3, and the World Convention of Churches of Christ, August 3 to 7, to be held in Buffalo, New York, are mounting daily.

Those contemplating attendance at Buffalo should register immediately and indicate room reservations desired either in hotels or private homes. A special pre-Convention rate of $1.50 for each Convention will be in force up to July 20. Thereafter the regular rate of $2.00 per Convention will apply.

Remittance of registration money and application for hotel rooms should be sent to H. B. Holloway, Business Manager, 516 K of P Building, Indianapolis 4, Indiana. Application for private home rooms should be sent to Mrs. Willis DeBoer, 199 North Union Road, Williamsville 21, N. Y.

Foreign-born delegates who have become naturalized citizens of the United States should be sure to bring their naturalization papers with them if they wish to visit Canada.

Address: "Results of an Accepted Challenge," Thomas Miller, Schenectady, N. Y.
Round Table: "Making the Church Board Effective," Garth Henrichs, Litchfield, Ill., leader
Sermon: Cleveland Kleihauer, Hollywood, Calif.

Friday Afternoon, August 1

Memorial Service—Charles N. Filson, Toledo, O.
International Convention Business
Missionary Hour:
Mrs. Samuel Catli, P. I.
Daniel Lopez de Lara, Mexico
"The Necessity of Higher Education Among Negro Disciples," Peter C. Washington, Hawkins, Tex.

Friday Evening, August 1

Address: Gaines M. Cook, Indianapolis
Reception in Assembly Hall of Memorial Auditorium—Past Presidents, Members Executive Committee of Convention

Saturday Morning, August 2

Biblical Lecture: Wm. Robinson
Address: "The Church and Christian Youth," Kenneth L. Rinehart, New Haven, Conn.
Address: "My Affirmation," Mrs. Thomas Nelson Coppedge, Memphis, Tenn.
Address: Virgil E. Havens, Indianapolis
Sermon: H. Bruce Stainton, Toronto

Saturday Afternoon, August 2

International Convention Business
Parallel Workshops: Youth, Laymen, Women, Children's Workers
Laymen's Banquet—Harry Hines, Dallas, Tex., general chairman, Ball Room, Hotel Buffalo

Saturday Evening, August 2

Pageant: "A Crusade for a Christian World," by Dennis Savage

Sunday, August 3

Missionary Hour
United Communion Service—conducted jointly by the International Convention and the World Convention. It will be directed by F. E. Davison, South Bend, Indiana

World Convention Program

Memorial Auditorium, Buffalo, New York, August 3-7

Theme: "Christ for the World"

Sunday Afternoon, August 3

United Communion Service—conducted jointly by the International Convention and the World Convention. It will be directed by F. E. Davison, U. S. A.

Sunday Evening, August 3

Message of Welcome—Bernard J. Dowd, Mayor of the City of Buffalo, New York
Response to the Welcome—Reg. Enniss, Australia
Appointment of Committees
Pageant of Flags and Roll Call of Nations, directed by Mrs. J. Warren Hastings, Wash. D. C.
President's Address: George H. Stewart, Winnipeg, Man., Canada

Monday Morning, August 4

Our Brotherhood Beginnings, Program and Present Outlook in:
Great Britain—James G. Clague
Central Europe—Konstantin J. Jaroshevich
New Zealand—R. A. Blampied
Australia—A. W. Stephenson
Sermon: "The Lordship of Christ," John Wycliffe Black, Leicester, England
All-Nations' Lunch, Hotel Statler

Monday Afternoon, August 4

Ecumenical Fellowship Session—Message from a Representative of the—
World's Sunday School Ass'n.—Paul C. Payne, Philadelphia
Baptist World Alliance—Edwin McNeill Poteat, Rochester, N. Y.
International Missionary Council—A. M. Chirgwin, London, England
World Council of Churches—W. J. Gallagher, Toronto, Canada
Convention Fellowship Hour—Tea and Program

Monday Evening, August 4

Address: (speaker to be selected)
Address: Harry S. Truman, Wash., D. C. President of the United States of America

Tuesday Morning, August 5

Addresses on Christian Education through the—
Home—Mrs. C. H. Hamilton, U. S. A.
Sunday School—J. Leslie Colver, Glasgow, Scotland
College and University—James Gray, England
Christian Journalism—G. W. Buckner, Jr., U. S. A.
Sermon: "A Teacher Come From God," A. L. Haddon, Dunedin, New Zealand

Tuesday Afternoon, August 5

Panel: "The Church and World Peace"
Chairman: W. W. Sikes, U. S.
Donald A. McGavran, India
Jorge Wenzel, Argentina
Luther Shao, China
Mrs. Hugh Kilgour, Canada
Wm. Geo. Smedley, Paraguay
R. L. Williams, Australia
Thomas Rest, Great Britain
Hugh J. Williams, Puerto Rico
Address: "The Church and Things That Make for Peace," Roger T. Nooe, Nashville, Tenn.
Convention Fellowship Hour

Tuesday Evening, August 5

What Youth Is Thinking and Doing in—
The Orient—Peter Solomon, India
Latin America—Daniel Lopez de Lara, Mexico
U. S. and Canada—Adelle Ringstrom, U. S. A.
British Empire—Mrs. J. Leslie Colver, Scotland
Address: "The Challenge of Christ to the Youth of Today," T. Z. Koo, Shanghai, China

Wednesday Morning, August 6

Addresses: The Message and Mission of Churches of Christ
"Thou Art the Christ," Eric White, Scotland
"No Book But the Bible," E. Lyall Williams, Australia
"That They All May Be One," Wm. Robinson, England
"That the World May Believe," Stephen J. Corey, U. S. A.
Sermon: P. H. Welshimer, Canton, Ohio

Wednesday Afternoon, August 6

Business Session:
Report of Resolutions Committee
Report of Recommendations Committee
Report of Nominating Committee
Report of Time and Place Committee
In Memoriam—J. H. Goldner, U. S.
Symposium: "Human Relations in My Nation"
Cleo W. Blackburn, Indianapolis
Peter Solomon, Bilaspur, India
A. W. Stephenson, Melbourne, Australia
C. J. Beetge, Pretoria, S. Africa
Glyn B. Adsit, China
Convention Fellowship Hour

Wednesday Evening, August 6

Address: "A Layman's Love for the Church," Reg. Enniss, Australia
Address: "The Women of the Churches United to Serve," Mrs. Harper Sibley, Rochester, N. Y.

Thursday Morning, August 7

Theme: "World Evangelization"
"Footprints of Christ in Mexico," Daniel Lopez de Lara
"The Gospel's Power in Jamaica," H. E. Wainwright
"Christian Victories in South America," Jorge Wenzel
"Progress of Christian Faith in Puerto Rico," C. M. Morton
"Christ and the Changing Order in Japan," Mrs. R. A. Doan
"China's Consciousness of Christ," Dr. Wei Sho Ren
Sermon: "Thine Is the Kingdom," Hallie G. Gantz, Lubbock, Tex.

Thursday Afternoon, August 7

Theme: "World Evangelization"
"Altar Fires of Faith in the Philippines," Samuel Catli
"India's Evaluation of Jesus," Peter Solomon
"Day Dawn in the Dark Continent," Joe S. Whitmer
"Central Europe's Macedonian Call," (Speaker to be selected)
Address: "The World Mission of the Church," C. M. Yocum, Indianapolis
Convention Fellowship Hour

Thursday Evening, August 7

Presentation of the President of the Fourth World Convention
Symposium: "Why I Chose to Be a Missionary"
Edna Vawser, India
Verla Elliott, China
Archie Allen, Jamaica
Kenneth Potee, India
Address: "The Present Necessity for World Missionary Conquest," Dr. Walter H. Judd, Wash. D. C.

Friday, August 8

On Friday, the World Convention Picnic will be held at Niagara Falls.

It Will Have To Be Grown

By JOSEPH BOONE HUNTER*

J. B. Hunter

A CHRISTIAN world order cannot be established. It will have to be grown. Organization machinery for its operation can be set up, but a Christian world order requires a great many Christian people. They have to grow.

These people have to develop faith, humility, self-control, unselfishness, trust in people and in the providence of God. Some people can be born again, changed suddenly and radically. Others must be "transformed by the renewing of their minds." The spirit which prevails in a good family must be extended to all mankind. That would be a Christian world order. Each one should keep such a picture in mind and compel every plan and every effort to have this spirit and work to this end.

A CHRISTIAN world order must be an order of *plenty*. Nourishing food for every person on earth is now possible. Perhaps the first need, then, is to be convicted of sin, the sin of allowing multitudes to exist in want and children to live briefly and die.

Tolerating an attitude and an economic order which permits this tragedy is sin, sin against God and against his children.

Permitting grain and potatoes and fruit to be made into alcoholic liquors while children starve anywhere is blasphemy, an insult to God.

Whoever acquiesces in such wanton waste deserves to suffer in whatever hell there is. There was a time when famine areas were inaccessible, but that is no longer true. Food can be delivered to every living soul. When people anywhere starve now, the blame cannot be laid to flood or drought. The fault is ours.

A CHRISTIAN world order must be a *changing* order. What makes an individual is the life within him. That life is always changing. It is either growing or dying. The same is true of a social order. Society is a spirit. A social order, like the individuals composing it, is constantly changing. It, too, is either growing or dying. Preventing change is preparing for death. No order can be kept in status quo. It will die. It cannot even be embalmed or exhibited frozen in a glass sarcophagus. The real enemies of society in this day of atomic power are the people whose faith and investments in the present system prompt them through fear to oppose change. All systems—economic, political, educational, religious—must change. They must grow or die.

*A native of Texas, a former missionary in Japan and pastor in Arkansas, Mr. Hunter served for two years as Director of the Commission on World Order of Disciples of Christ. He is now professor of Bible at Lynchburg College, Lynchburg, Va. Mr. Hunter has been active in the work of the Southern Conference for Human Welfare. Sixth article in a series for laymen.

A CHRISTIAN world order must be a *fraternal* order. All people are children of one heavenly Father. Complexion is no mark of discrimination in his sight, and it must not be in ours. Christ is the elder brother of all. There is but one human race. Any order which disregards this fact—the fact of humanity's oneness—is doomed.

Men may think that there is no solution to the race problem, but God has a solution. If people will do what they know in their hearts is right, God will find the solution. There was a time when the white race was looked down upon as crude, cruel, and inferior. Time has changed the picture. The white segment of the race has won leadership and esteem. Now the picture is changing again.

Representatives of the brown nations have recently been in conference, seeking to find a way to escape from the domination of the white nations. Such a conference should drive Caucasian Christians to their knees. They have had the gospel of Christ and have carried that gospel to all lands. Christ has become practically humanity's standard. Other religions are obliged to measure their teachings and spirit by him. Other nations and cultures are judging us by the standard we preach.

It is uncomfortable enough to have other peoples see us preaching justice and practicing lynching, killing and being killed in the name of democracy while practicing "Jim Crow" in trains, schools, and the church of Christ. It is more important to realize that God sees this, too. No earthly father would allow such discrimination among his children. Neither will God. It is not certain that the situation in America is injuring the black or brown people more than the whites. The former are handicapped economically and educationally, but the latter are allowing their souls to corrode. One deserves compassion and the other, scorn.

A CHRISTIAN world order must keep constantly in mind *the one real value, life itself*. We have tolerated wars that kill and blockades which starve children. We have done all this for the purpose of securing commercial advantages or to preserve a certain national structure. If we are world Christians, and there can be no other kind, we must apply the golden rule everywhere. We should try to see our own people quarantined to starve.

Perhaps the issue would be brought closer if each parent would try to put a price on his own child, ask himself what he would take in payment for his son or daughter. The immediate discovery is that there are values which cannot be computed in earthly wealth. Every child must have that same value in the sight of God. It certainly would seem then that anyone who has sanctioned starvation or the bombing of cities where children must die should have to face God with that fact in the record.

A CHRISTIAN world order must be *founded on truth.* History is the teacher of all who will read. The pathway of man is strewn with the wreckage of almost a score of civilizations. Pride and greed and fear have crushed them. People have never been able to carry the burdens which these attitudes impose. Jesus rejected them. He made himself of no reputation. He insisted that those who would follow him must be unselfish. He often insisted that his disciples must not be afraid. "Ye shall know the truth, and the truth shall make you free."

It would be impossible to throw the people of two nations at each other in war if they knew the truth about each other. People must not depend upon newspapers and radio commentators for the truth. These institutions are too deeply rooted in the economic order which must change. Christian laymen especially should read Christian journals whose editors seek to present the truth and interpret it in the light of God's eternal laws. Furthermore, laymen must encourage ministers to read widely, live courageously, and preach with love but without fear.

FINALLY, a Christian world order must be a *world* order. There was a time when small groups could live isolated and alone. Now commerce and communication have made the world a community. Trade goes everywhere. To break it into fragments would bring depression. A way must be found whereby all mankind can cooperate, have common courts, police, peace, a sharing of scientific truth and religious faith, as well as coal and blankets and bread. When we begin to think in these universal terms we have arrived at the point at which Jesus started. He was a world citizen. He carried the world in his heart. He said, "I am the bread of life." He also said, "Ye are the light of the world."

Looking to Amsterdam, 1948

(*Continued from page* 8.)

are to be in the hands of the delegates to the Assembly before it convenes.

Each volume is written by from ten to fifteen persons each, chosen with a view to the nationality, church background and type of thought they represent. Over forty actual authors will thus participate, but their respective chapters are themselves to be the result of extensive international consultation.

In addition to the four international volumes, several nations, including the United States, are planning their own volume on the Assembly theme. Thus the entire venture in each nation will be increased, and the understanding of Christians of distinctive national trends of thought will be enriched.

Even the preliminary work in the Assembly has revealed that there is more mutual understanding and a broader consensus in the church than at any time since the Reformation. The preparatory process for the Assembly is designed to augment this basic unity, in the hope that the Assembly itself will illumine the problems of the Christian life in the immediate situation and give a sound lead for the future to the great family of churches joined together in the World Council.

AT THE top of the list for June reading I would put the excellent little volume by Dr. Russell J. Clinchy, *Faith and Freedom.* This gifted minister of the famous old Church of Christ in Hartford publishes the lectures he gave recently at Bangor Theological Seminary. These lectures are a defense of liberalism, which, according to the author, is being attacked on two fronts. There is the old enemy reaction, and the new rival radicalism. The liberals are accustomed to battle with conservative reaction in both religion and politics, but in our day there is also the violent radicalism that would short-cut the way to authority at the expense of individual freedom.

In *Faith and Freedom* Dr. Clinchy does not escape the major difficulty that always attends a defense of liberalism. It is difficult to find an acceptable definition of liberalism. The humanists of the late 'twenties would not consider Dr. Clinchy a true liberal. His liberalism is in the tradition of Thomas Jefferson. It was the force that produced the American Revolution and resulted in the Declaration of Independence and the Bill of Rights of the Constitution. His book is a careful statement of those qualities of our Christian faith which undergird such a liberalism, and which he thinks need re-emphasis at this time.

In stressing this Jefferson formula Dr. Clinchy does not escape its limitation in the fact that it stresses human rights and says little about human duties. A common present-day criticism of the liberalism of the Jeffersonian tradition is that it forgets the importance of duty in emphasizing rights, and, therefore, lacks the rigor essential for our complex social order. This is one of the most rewarding books we have read recently. It is beautifully written and well argued throughout.

A HELPFUL book of sermon-essays, *The Quest for Inner Peace,* by William E. Park, head of the Northfield schools, deserves wide circulation, not because it is profound for it isn't; but because it has real insight into human nature and presents helpful expositions of familiar texts which will bring assurance and comfort to many people. Copiously illustrated from literature and biography, it retains simplicity and direction and is readable and wholesome in its emphasis. Dr. Park has the knack of distinctive writing, and his work is certain to prove popular and useful to preachers and laymen alike. Preachers are likely to find many good sermon suggestions in the author's handling of the familiar New Testament texts of comfort and assurance.

A THOUGHTFUL reader will find much to ponder over in *Everyman's Adventure* by Merle William Boyer. This is a philosophical approach to church history, leading to the present-day problems and opportunities of work within and through the church. There are valuable suggestions throughout the book on almost every spiritual, ethical, and social problem we face. For example, the author has a chapter on church union in which he indicates the various strategies of the historic church. In times of danger the catacombs were the strategy of protection and escape; in pioneer days a militant evangelism with a strategy of keeping up with the westward movements of population; in days of corruption reformation is the strategy; but now in a world so badly torn and disrupted the strategy of the church is to move toward union. There is obvious merit in this deduction. It illustrates the method of the author in dealing helpfully with many aspects of present religious opportunities. The word "adventure" is overworked and the book would be more helpful if it did not reach into so many fields and problems.

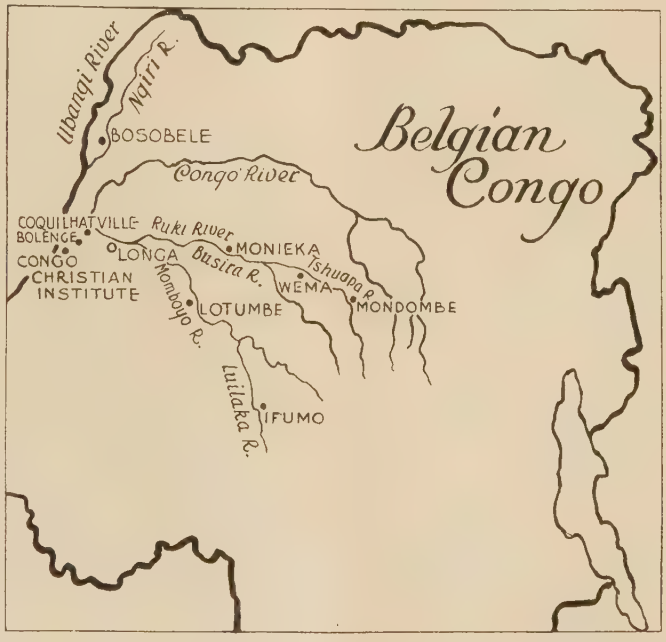
(*Continued on page* 42.)

Congo—Land of Change and Promise

By FREDERICK L. ROWE*

CONDITIONS in the Belgian Congo are rapidly changing. Fifteen years ago the Congo was sixteen travel days from Belgium, its governing country. Today that travel time has been reduced to twenty-one hours. A schedule calling for a plane flight each way daily is being contemplated and will be put into effect as rapidly as equipment becomes available. Today Coquilhatville and Bolenge are only forty-eight hours from New York by air. A few years ago it took eight to ten days to go by river steamer from Leopoldville to Coquilhatville. It is now possible to make that trip by plane in two and one-quarter hours.

During the war, several times a week the huge four-motored British flying boats, on their journey from Lagos, Nigeria, to Karachi, India, landed for fuel near an island in the Congo River halfway between Coquilhatville and Bolenge. Seventy years ago Sir Henry Stanley, the first white man to journey down the Congo River, stopped at this same island. He dared not land on the mainland because hostile cannibals were waiting to attack him with spears and poisoned arrows. The flying boats were refueled and serviced by sons and grandsons of those men who had greeted Stanley with drawn bows and raised spears.



Not all the changes in travel have taken place in the air and on the water. Travel by land is also different. Less than twenty-five years ago there where no automobile roads in the section of the equatorial forest belt for which the Disciples of Christ are responsible. A road did not exist between Coquilhatville and Bolenge which are only five miles apart. Now Bolenge is on the road from Coquilhatville to Bikoro some eighty-five miles to the south. Branching off from this main road are several other roads of similar length, and many other good dirt motor roads throughout the area make travel both easier and faster. With the construction of these roads, a considerable part of the native population is moving from the forest villages to establish new villages along the highways. Because of these roads the missionary can make contact with the village evangelists and the Christian part of the community more frequently and more quickly.

*Missionary to Africa with The United Christian Missionary Society, now on furlough in the United States.

Many changes are also taking place in the Congo church. It is growing in size, in knowledge, in activity and vision. From the beginning of the Mission, newly won converts have been enthusiastically evangelistic, and the growth of the church has been steady and rapid. In the last twenty years, the church membership has had a gain of more than 350%, and there are over 1,900 evangelists and teachers serving in more than 1,100 localities.

This is a remarkable achievement when it is remembered that less than seventy years ago this area was closed to the outside world. The people were savage, practiced cannibalism, lived in isolated forest villages and were in constant fear because of their pagan animism. But even with this great growth of membership and the large number of villages which have been reached, there still remain hundreds of villages where there is not a single representative of the Christian faith.

The people were not a literate people when the Disciples first went among them. This necessitated the reduction to writing of a spoken language, the translation of the Bible, and the production of literature. The development of schools has become a contributing factor in the growth and advance of the church. The New Testament in the native language was first given to the people in printed form in 1921. Just over ten years ago the entire Bible was made available to them in Lonkundo.

In order that the truths of the Scriptures be known and understood, the people in so far as accommodations permitted were taught to read. To have an understanding church, schools were further developed to provide for a trained leadership.

The Educational program of the mission has emphasized the importance of character building and preparation for Christian living. At the same time the usual subjects have been included in the program, and the curriculum of the mission schools is based on the course of study outlined by the Congo government. Schools are conducted in the villages by native teachers. Here the students are trained for two years in preparation for advanced work in the station schools. Each of our stations has a primary school which carries the students through five years

of studies. Bolenge and Coquilhatville have provided for the sixth, seventh, eighth and ninth years and all other stations are planning to organize such work. In 1945 there was an enrollment of 5,500 students in 300 village schools and 2,300 in the station schools.

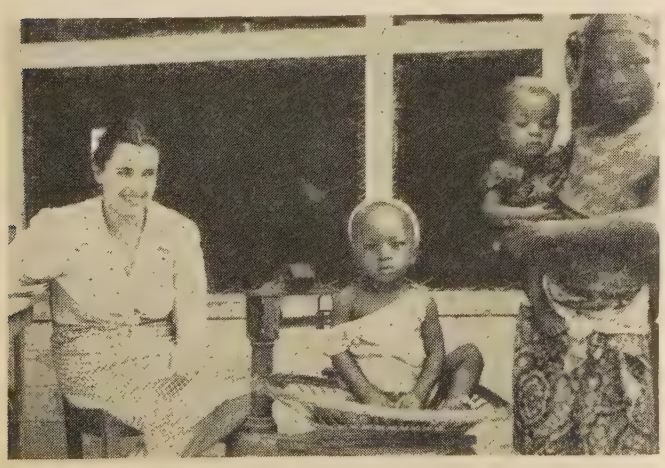
The school enrollment has been made up largely of boys and young men. Native tradition has played an important role in depriving girls and women of educational advantages enjoyed by boys and men, but a change is taking place and it is anticipated that increasing numbers of girls and young women will be receiving the same instruction as their brothers.

For those who wish to continue their education after having completed the courses given at the stations, an opportunity is open to a limited number at the Congo Christian Institute located at Bolenge. Here advanced training is available for those who desire to become preachers and teachers in the villages and on the stations. The school was first opened in October 1928 with a three-year course of study. An additional year has been added recently to provide a four-year program, and plans are under way for the expansion of this institution to care for a larger student body. It is upon the leadership of those trained in this institution that the growth and development of the Congo church largely depend.

In November, 1945, the Belgian Parliament terminated a twenty-year-old policy of exclusive subsidies for Roman Catholic educational work in Congo. This decision has been heartening to Protestant missions in Congo. Plans for equal financial aid to Protestant schools and requirements to obtain it are being completed but are not yet available. In the meantime, the mission educational program is being strengthened and standards are being raised to permit qualification for government support when available. This support will permit an expansion of the present system to meet the needs of the people.

In addition to concern for the spiritual and mental development of the African, the Mission also has been greatly interested in his physical condition. From the earliest days medical work under the supervision of missionary doctors and nurses has been

Baby clinic at Bolenge, Belgian Congo. Ruth Edwards, missionary now on furlough, is at the left



Baptismal services at Wema, Belgian Congo, W. C. Africa

maintained at Disciple stations; but since the incalculable amount of human suffering which exists throughout Congo is appalling, our hospitals and dispensaries are inadequate to care for the needs of those who come for help.

Changing conditions which have opened up many opportunities for educated Africans have created difficulties for the Mission in retaining its trained staff. During the war the very extensive commercial expansion created opportunities for capable young men to engage in clerical work. Likewise an expansion of government services supplied other opportunities for well-paid services. As a result a considerable number of well-trained and capable young men in the mission employ were attracted to the well-paid positions which offered certain other advantages such as family allowances and pension priviliges. It should be said that these changes in occupation did not alter their relationship to the church and Mission. On the other hand, a larger number, deriving satisfaction from their occupation, remained in mission work willing to forego material gain because they felt that their calling provided recompense enough. To take this stand called for a real sacrifice as far as material things were concerned. In Congo as elsewhere there has been a steady increase in the cost of living which could not be met by increased wages as mission income was insufficient. In the future, in order to maintain the evangelistic, educational, and medical program, the African mission workers must be on a financial basis comparable to those in other gainful activities.

For many years there has been a very great need for a larger missionary personnel. Buildings and equipment are necessary to keep abreast of the advance of the Mission and the church. With the growth of the Church of Christ in Congo and the changing conditions there this need is imperative.

The achievement of the goals of A Crusade for a Christian World of Disciples of Christ will meet these needs and make possible the maintaining of successful evangelism by an adequate missionary staff, more training for our African leaders, and the much needed guidance to the young Congo churches emerging out of the darkness of paganism and widely scattered through the equatorial forests.

—*RNS Photo*

These are typical of the new generation of Jewish children being reared in the Holy Land

—*CWS Photo*

Chinese child shows pleasure over a sweater made available through United China Relief

Negro an

To These th

Children the
hopeful, ea
still

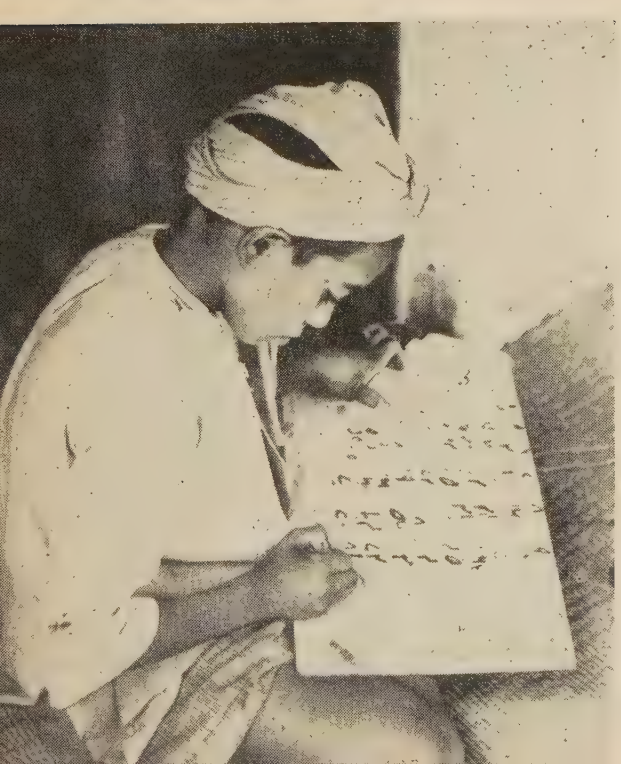
If men and women of big hearts and minds,
ill will from the lives of people, our world, nov
dedicated minds, dedicated hands, dedicated

A winsome Polish girl eats her meager meal

—*UNRRA Photo*

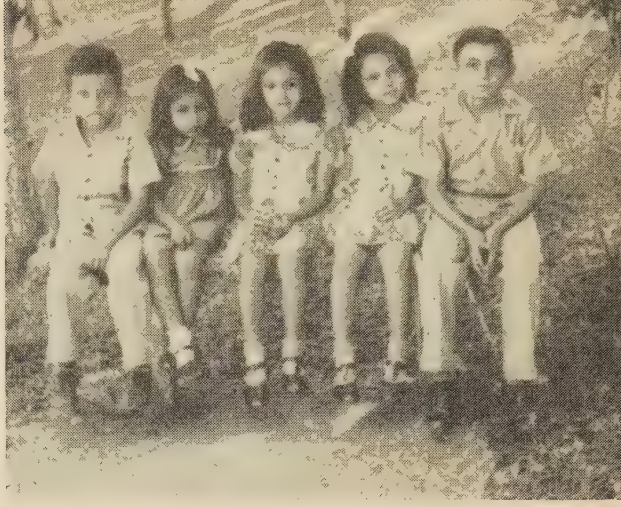
A young boy of India practices writing

—*RNS Photo*



—*RNS Photo*

ldren listen to a story and learn to know each other at a pastor's home in Vermont



Ready to attend the newly organized Sunday school at McLean Conference Grounds, Puerto Rico

Future Belongs

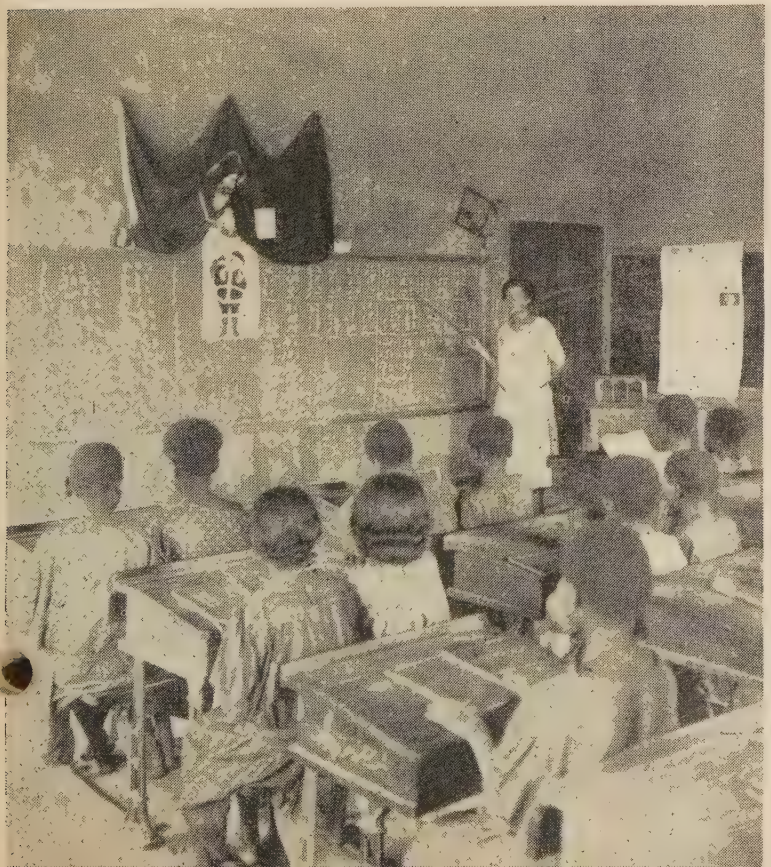
ver are still buoyant,
gh the scars of war
e in all lands.

personalities, will rise to the task of removing error and will realize its infinite possibilities. God's purpose needs cated money. It needs what every Christian has to

Filipino boy shows wide-eyed interest in nature's wonders

Young Africans doing their sums in a Mission classroom

—*RNS Photo*



This Mexican youngster is proud of her goat

Plan the Work—Work the Plan

By TRAVIS WHITE*

THE CHURCH finds itself in a world of power, aggressive movements, and ever-increasing collectivism. If it is to "seek and to save" humanity for the Kingdom of God, it must recognize that half-hearted personal devotion, planless activity, and spasmodic effort is impotent.

Christ spoke of his church as the aggressor—"the gates of hell shall not prevail against it." No church content with mere existence can achieve His glorious purpose. Great offensives succeed only after the most careful planning. The hour for the church's offensive is upon us, and we dare not face the enemies of righteousness without a plan, indifferent to effective methods and blind to the opportunities that are before us. The wise church sees the necessity of a well-planned strategy which recognizes needs to be met, objectives to be achieved, and the necessity of intelligent Christian action.

Program Planning . . . .

Gives the church a sense of direction. While it is a divine institution, God does not guarantee that it will fulfil its mission if it is simply wandering through a wilderness of disorganized and uncorrelated activities. A planned program has definite goals. Striving for these goals gives the church direction, and in the achievement of them it finds its greatest satisfaction.

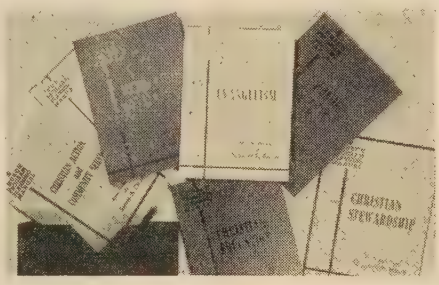
Coordinates and organizes the life and work of the church into a unified, aggressive plan of action. Much effort is wasted in overlapping and conflict of activities. Cooperative planning makes possible concerted action toward common goals through activities arranged in a general calendar of procedure.

Insures a balance of achievement. Program planning keeps the church concious of the whole task. A church may well enjoy the reputation of being a great "evangelistic church" or "stewardship church," or take pride in its "great church school," if it has not gained this reputation at the expense of the more inclusive function. Program planning saves us from becoming "specialists" in one field and helps us to be "general practitioners." The effective church has a complete ministry to all needs.

Makes evident that the church has a week-by-week year-round responsibility. Many churches suffer from "holy spasms" of enthusiasm and activity. Victory for Christ will not be won by periodic skirmishes, but by a determined, persistent, well-planned campaign.

Helps to create and sustain the spirit of democracy and Christian fellowship. Any church seeking a happier fellowship can find no more rewarding experience than that of planning and working together. Such procedure refutes accusations that the minister, a clique, or a small group runs the church. If it is wise for the entire church to participate in the fellowship of worship, stewardship, and education, surely they should have a part in the fellowship of planning.

Develops in laymen a sense of responsibility for the church program. Not only does it give the lay leaders the satisfaction of feeling it is "our program," but it saves the minister from becoming a "whimpering Willie" because the church doesn't respond to "my program for them."



The Church Program Planning Committee of the United Christian Missionary Society announces the publication of a new series of Manuals: Christian Action and Community Service; Christian Education; Christian Stewardship; Evangelism; Membership Development, Missionary Program of the Church; Worship and the Devotional Life.

Trains leaders. Much is being said about the value of "in service" training. As potential leaders participate in the planning, they are in an effective leadership training process. Training received equips them for the responsibilities to which they have been assigned.

Makes possible a more accurate and worth-while check-up of achievement. "Ministerial count" is surpassed only by "official estimate" in its glaring inaccuracy. It is easy to talk about "our greatest year" if we had no aims and no accurate basis of comparison with former years. The church that plans its program can accurately check its achievement, and in this process see its weakness, as well as its strength.

Builds morale within the church. A well-planned and publicized program builds confidence and gives its members a sense of pride in their church and its attainments.

Creates appreciation and respect for the church in the eyes of the community. The church without a program seldom arouses interest. In the midst of the many competing groups for community loyalty, the church must plan and administer a program that meets the needs of the community. It is folly to talk of being "in good standing" in the community without doing something for the community.

As our Crusade for a Christian World begins, every church must be about the business of . . .

(1) Taking inventory of needs within the church, within the community, and in our world work, as outlined in the Crusade.

(2) Setting up general objectives and specific aims in keeping with the suggested goals of the Crusade and needs outlined.

(3) Planning its program of activities and methods to be used in achieving the aims.

(4) Finally, outlining a calendar of procedure for continuous action. The program planning materials furnished by our national office are invaluable in achieving this high purpose.

After all, it's simply "plan the work, and work the plan."

*Minister, First Christian Church, Little Rock, Arkansas.

President Hirai Passes

(*See picture on page 34*)

PRESIDENT YOKICHI HIRAI, of the Margaret K. Long Girls' School, Tokyo, is no longer with us in the flesh. We do not yet realize the full extent of our great loss. He was so unassuming, so gentle, and yet his strong Christlike life had been holding up the standards and character of the school on an unusually high plane.

He had been in failing health for some time, it is true, yet had managed to be around the school almost every day, taking no small part in its activities and councils. He had presided at several important Directors' meetings in recent weeks. He had also taken a leading part in a number of "Kangei-kwai" for the returning missionaries, and had gone out of his way to show exceeding joy over our return, and the apparent beginning of a new era in Christian opportunity in Japan.

President Hirai took to his bed with a cold, just before the middle of March. The family seemed to think he would be all right soon. On the 20th, while on a visit to the churches in the north, a telegram reached us with the news of Hirai Sensei's death. Pneumonia had set in and he went quickly. The funeral service was held on March 25, just a day before the Commencement exercises of the Girls' School.

The school will continue to go forward with a strong sense of President Hirai's continuing influence and blessing.

—KENNETH HENDRICKS.

Tokyo, Japan.

Army Barracks Become Churches

Hear the voices of Isaiah and Micah: "They shall beat their swords into ploughshares and their spears into pruning hooks." And the World Council of Churches has responded, "And their army barracks into church sanctuaries."

Former Swiss army barracks now in use on grounds of World Council of Churches, Geneva, Switzerland. This hall will be sent to some devastated country for use as a church, like 119 which have preceded it. The girls are two English stenographers with the Council.

THE story of the adaptation of Swiss army barracks into wooden churches for use in European cities where church buildings have been completely or almost altogether destroyed, is one of the most fascinating stories yet to be written in the records of the rehabilitation of devastated Europe.

Before the war was at an end, the first requests came to the Department of Reconstruction and Inter-Church Aid of the World Council of Churches to make available in some fashion temporary church buildings in the cities that had been completely destroyed. These requests came from congregations that felt that the loss of their place of worship and assembly for Christian fellowship was making it difficult, or indeed well-nigh impossible, to minister to the congregation and to the community. The necessity to tackle the many social service tasks also led congregations to plead for the immediate establishment of some place of assembly. In Geneva the thoughts of the World Council were turned to the wooden barracks used by the Swiss army.

This little inland country not only stoutly defends its own freedom, but also maintains its right to keep out of entanglements that lead to alignments in the political alliances of Europe which eventually mean war. When war does rage all about the land, the army is mobilized for defence which makes provision for the civilian recruits to be stationed in strategic places in the alpine heights. For their needs these portable barracks are kept ready for immediate use.

When the first requests came to the World Council, army barracks were not immediately available, but special portable buildings patterned after the barracks of the army and suitable for the purposes in hand were made available by contractors familiar with their construction. Wherever possible, an effort was made to give these buildings an aspect more suitable for church purposes.

Seven Countries Aided

The treasurer of the World Council, M. Marc Sauter, a fine Christian layman and a retired Colonel of the Swiss army, was asked to take charge of this new aspect of ecumenical work. His ripe experience in church matters and in the erection of wooden buildings, as well as his personal contacts with Swiss authorities, made him an invaluable person.

The Swiss authorities, conscious of wartime economy, carefully investigated every request which called for the use of their precious supply of raw materials. Wood is ordinarily scarce in Switzerland, and it was very scarce during the war.

By the autumn of 1945, the Swiss authorites released the barracks which had been reserved for military emergencies. It now became possible for the World Council to buy them from the government at an average cost of $5,000. It was found that these prefabricated buildings would serve church purposes admirably. The main room is 51'x21'. There is a vestibule as well as a small meeting room in addition to a little apartment at the rear. A special steeple is also provided. These churches have been placed in seven countries as follows: 39 in France, 34 in Holland, 34 in Germany, 6 in Austria, and 2 each in Belgium, Hungary and Poland, 119 in all.

The funds invested in these barracks to date amount to some three million Swiss francs (approximately $750,000). American churches have contributed about two-thirds of this total and the remainder has come from several other cooperating countries, notably Switzerland, Sweden, Canada, Great Britain, New Zealand and Denmark. In each a plaque is placed upon the building indicating that it is the gift of Christian brethren for postwar rehabilitation. Thus visible evidence is given of the ecumenical interest in the rebuilding of the church.

We give but one example of the spontaneous and widespread expressions of appreciation, typical of them all: "The news of the arrival of a wooden church spread in the parish like wild fire. We expected a barracks, and we received a chapel, practical and beautiful. The technical perfection of every detail is for us a precious sign of your love and your brotherly care for us."

The 120th Chapel

To these 119 buildings located in these seven countries, one more has been added. The World Council, with its rapidly expanding staff to meet the emergencies that are confronting it, and to prepare for the approaching Assembly of the World Council in 1948, has expanded its headquarters facilities. One of the three permanent buildings which the World Council now uses required extensive renovations. While these are being made, the 120th "wooden church" has been erected on the grounds of the World Council, and for some six months it will be utilized by the headquarters staff for general administration. In this building six staff secretaries are located and six office assistants. Its final removal and erection in a stricken land will be followed by the deep interest and earnest prayers, not only of those whose financial gifts have made it possible, but also by those who have grown to love it as they participate in its daily life.

Thus among the ruins of these stricken lands once more the church in its physical being is appearing.

Hear the voice of Jesus, "I will build my church, and the powers of death shall not prevail against it."

Robert Tobias (standing) and Robert M. Hopkins, Disciples of Christ with the World Council, who have temporary office headquarters in the wooden chapel pictured on this page.

Two Songs To Sing

By DAISY and ALLEN HUBER

FROM war-torn Philippine Islands, black-out nights, and long hot days, our transport steamed through the Golden Gate as we sang softly:

"God bless America
Land that I love;
. . . . . .
My home sweet home."

It was Maytime in California. There were roses, flowering vines, everywhere beauty in contrast to ashes left behind in our suffering Philippines. Some of our own comrades had also dreamed of such loveliness, but life for them was cut short. To be so privileged to return meant taking advantage of every opportunity to regain our strength and to prepare ourselves for the unfinished task in the Philippines.

The Philippines are predominantly rural. The one person we were eager to meet while in America was Dr. John Reisner of Agricultural Missions, Inc. It seemed to us that he had much to offer to all of us interested in building a practical program for rural districts.

Dr. Reisner arranged the missionary institute at Cornell University and the special course for one year for all those interested in agricultural missions. He invited us to New York City to attend special committees considering land tenure, rural surveys and rural demonstration centers; he made it possible for us to spend two days in his office working with him in listing all missionary materials that might be used effectively in the Philippines and elsewhere in rural church classes, workers' institutes, and in national conferences of rural workers. He arranged for us to study at Tuskegee Institute, Alabama; at Bricks, North Carolina; and at Washington, D. C., in the seminar of extension education conducted by the U. S. Department of Agriculture.

MISSIONARIES can serve more effectively if adequately prepared. E. K. Higdon, the oriental secretary of the United Christian Missionary Society, encouraged us to familiarize ourselves with

Mr. and Mrs. Huber first went to the Philippine Islands as missionaries with the United Christian Missionary Society in 1927. During the war they were held prisoners of the Japanese. Since 1945 they have been in the United States and only recently returned to the Islands

visual aids, radio broadcasting and script writing; cooperatives of the Nova Scotia type, rural demonstration centers, and the extension aids of the Department of Agriculture.

A school year at Cornell University was a wonderful experience. The teachers were understanding and helpful in so many ways. We profited greatly from our classwork, but, also, we are carrying back to the Philippines pounds and pounds of bulletins dealing with everything from "How to feed a family" to "How to manage a farm." We have learned something about soybean milk, peanut milk, D.D.T., home-nursing, child care, financial management, nutrition, radio, children's literature, cooperatives, and many other things which we hope, along with our Bible teaching, will make life more abundant for many of our Filipino brethren.

Our two weeks at Tuskegee Institute gave us an opportunity to see the extension education and the "Live at Home" program carried on by this splendid school for the rural people in that area.

Another two weeks were spent at a Seminar on Extension Education in Washington, D. C. There were in attendance agricultural missionaries from Korea, Japan, China, India, Puerto Rico, South America, the Belgian Congo, and the Philippines. We had at our disposal government experts in parent education, rural sociology, home economics and agricultural economics. While in Washington we had a conference with members of the Agricultural Missions to the Philippines, and they were kind enough to forward to us, just before we sailed, a copy of their written report. This will be of value to us in the making of our own survey with the intention of setting up an effective rural church program for the Philippine Federation of Evangelical Churches.

Filipino children jump on the jeep the moment it stops. Destroyed homes have been rebuilt of bamboo and grass

A ONE-WEEK Institute of Missions with the East Dallas, Texas, church was so well planned and so profitable that we desired to have more contact with our brethren in the South. We had rich experiences in Tennessee, North Carolina, Georgia, North Florida, Alabama, and Mississippi, and were inspired by the interest of our churches there in better race relations at home and abroad, and in their zeal for missions.

Another great church which has inspired us greatly during our furlough is Wilshire Boulevard of Los Angeles. Members and ministers of churches like these are the hope of the world. When Christians first give themselves to God, and then as good and faithful stewards give a just proportion as God prospers them, the program of world missions makes great progress.

ALLEN made a trip to Mexico to study the rural demonstration center conducted by Mr. Hatch. Among other things there are poultry, livestock, bee, and carrier pigeon projects, as well as a medicinal herb garden, a regular garden, and experimental field plots. We shipped seed of the giant perennial soybean to the Philippines. Fritz Huegel, Disciples of Christ missionary in Mexico City, was of great help to us. It was a joy to visit our missionaries in Mexico for one learns much and appreciates more his co-workers in other fields when he sees them at work facing their challenging tasks courageously.

HOW full these twenty-two months have been. "What have you enjoyed most in America this time?" folks have asked. Briefly we have answered, "Being with our loved ones and our friends." There is nothing in this whole wide world like Christian fellowship. We felt its warmth wherever we went. In a very real way we are a part of our living link churches at Mt. Sterling and Frankfort, Kentucky, and now Allen is a Service Link of the First Christian Church, Frankfort, Indiana. These churches have sustained us at home and abroad in their interest, their prayers, and their loyal support. In a thousand different ways Christian friends have made our stay in America one grand, sweet song.

Now we are back in the Philippines, and we hope our friends will join with us in singing, to the tune of "Maryland, My Maryland":

"I love my own, my native land,
Philippines, my Philippines;
To thee I give my heart and hand,
Philippines, my Philippines.

The trees that crown thy mountains grand,
The seas that beat upon thy strand
Awake my heart to thy command,
Philippines, my Philippines."

India's Nurses—And Her Children

By RUTH MAY HARNAR

Postgraduate students, Bilaspur. Front row, Nirmal Kumari Nath, Sirmati Kaira, Margaret Das. Standing, Sushila Stevens, Ornolata Nath, Kripa David, Baka Mahidar

SOMETIMES we wish we were at home so that we could help our friends in America to understand better our friends in India. Perhaps one way is through pictures of Indian nurses who have been in our training school at Jackman Memorial Hospital, Bilaspur, and children in the baby ward.

The Mid-India Nurses' Auxiliary of the Christian Medical Association of India has sponsored a postgraduate course for nurses in our training school. Originally the course was planned for only four months, but the students asked that they be given two months longer so that they may have a certificate in Ward Teaching and Administration. Inquiries and applications are coming in from the whole Hindi-speaking area. We are happy to help in the growth and advancement of the nursing profession in India.

Nurse Kripa David has an unusual story that makes us particularly proud of her. Her father, now retired, was an evangelist in Murhipar, our famous "robber village." Kripa went to school in Kulpahar, but at sixteen years of age was married. The serious illness of the third child was the cause of her first introduction to our hospital. During her stay here, where the baby finally died, her husband took a non-Christian woman into the home and Kripa would not go back to him. She worked as an assistant in the baby ward for three years and then decided to take nurse's training. It was not easy to go back to school for five years. Kripa now is in a hospital in Jaipur state and is sending her two children to school, one of them in our boys' school in Damoh.

Baka Mahidar was a high caste Hindu girl who decided to become a Christian. She endured considerable persecution before her family was convinced nothing could change her mind. I have never known a more courageous, lovely spirited girl. We are glad to have her on our staff of nurses.

Another of the girls pictured here is Ornolata Nath who is in the Canadian Mission and working at the Banswara Hospital in Central India She has more responsibility since her training with us. Then there is Sushila Stevens whose name will undoubtedly be seen again and again because of her ability.

Seated in the front row in the picture are the three recent graduates—Nirmal Kumari Nath, Sirmati Kaira, and Margaret Das. There are many other fine girls to whom we may have opportunity to introduce you at another time.

Meet some of the children who have been in our baby ward for orphaned children and sometimes those whose parents are unable to care for them. The

Nurses Lilly and Elma with children of the baby ward. Satish and Nathu in front

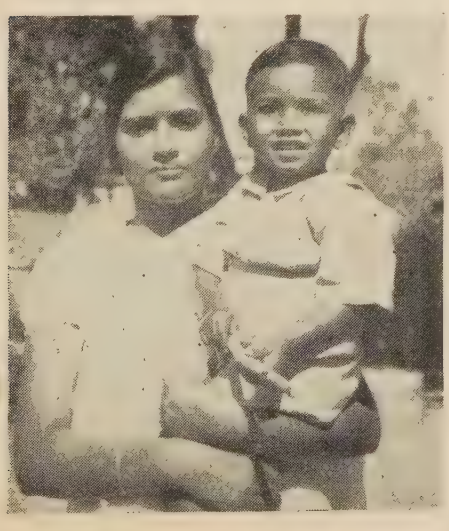
two boys in front have been adopted by couples in a village near Takhatpur. Nathu, with his mouth open, was very slow about developing. We were afraid he would never learn to walk and talk. But now his parents think he is so wonderful! Satish, the serious lad next to Nathu, was a favorite of the nurses.

Mukut

Nurse Lilly, in the center back, was married last year. Nurse Elma, the other girl, has just finished her three years' training and is beginning her one-year midwifery course.

Mukut, which means crown, was a beautiful, healthy, happy baby, whom we all loved. Somehow he became sick with a virulent type of pneumonia, and despite all we could do, even to going some distance to get oxygen which we do not have in the hospital, he was dead within twenty-four hours. We have wondered if a more modern building with a proper baby ward and better equipment could possibly have prevented his illness.

These are only a few of our friends in India Perhaps they may become your friends, too.



Left, Lala, son of staff nurse Kaushaliya, holding him, and Isa Charan, the technician. Lala could win a prize in any baby show for health and intelligence! Right, Missionary Nurse Ruth May Harnar at left; Nurses Rhoda, Elvina, and Elma; and the Nursery Sunday school of the Bilaspur church

Miracle of Progress in Hofei

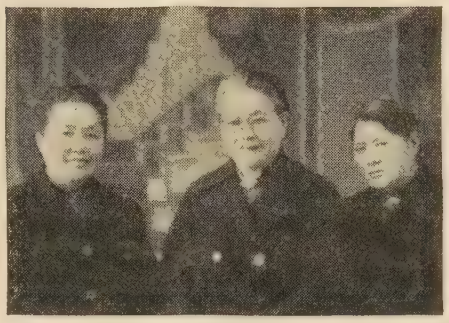
By WENONA WILKINSON*

FOR some of us, who have watched the growth of the church and the development of individual Christians in China, Woman's Day this year was one of the most significant days in the history of the Hofei Christian Church. Three of our most respected and most honored women had charge of the service. All three were local people and had grown to gray-haired maturity in the church. Seeing them together on the platform made us realize anew what a miracle of progress has taken place since Christianity came to China.

In those early days women went about on crippled bound feet. They could go out only in closed sedan chairs. There was no such thing as education for women or training for any profession. But now women have a profound influence on public life, and the place these three women occupied on the platform that day is typical.

Miss Tsai Yuing-ching, an early graduate of Coe Memorial Girls' School, spoke from the beautiful sixty-first chapter of Isaiah. She said, "We, the women of China, are indeed the meek to whom good tidings have been preached; we are the captives to whom liberty has been proclaimed; the bound for whom the prison has been opened. We have truly received a garland for ashes and the oil of joy for mourning." As I looked at the three on the platform I knew that only Christianity could have brought their lives to such fine fulfilment.

*Miss Wilkinson is a missionary under The United Christian Missionary Society, and is stationed in Hofei, China.



Left to right: Mrs. Chen I-hua, Mrs. Chang Shu-hsien, Miss Tsai Yuin-ching, Chinese women who had charge of the Woman's Day Service in the Hofei Christian Church

Miss Tsai was the only child of a widowed mother who early became a Christian and suffered joyfully for her belief. Her mother finally made a clean break with her family and did any work she could find to do to keep her daughter in school. During the years since Miss Tsai's graduation from high school, and later from Bible Teachers' Training School, she has been a great influence for Christianity in the lives of her students and all with whom she has come in contact both here and in West China. Since her return from West China, she works with radiant earnestness saying, "God is restoring to us the years that the locust has eaten."

Mrs. Chang Shu-hsien, another of the group, was a member of a Mohammedan family, and at an early age was left a widow with no children, a tragedy in those days. She had become a Christian before the death of her husband. She went for special training to the Bible Teachers' Training School in Nanking and then returned to Hofei as matron of Coe Memorial Girls' School, where she mothered the girls until the school was closed because of the war. She took her lovely young foster daughter to West China where she had the joy of seeing her graduate from high school and later from Ginling College. The daughter, Chang Li-ging, is now teaching in our Christian Girls' School in Nanking. Mrs. Chang, herself, did a valiant piece of work mothering the children in one of the orphanages in Szechwan.

Mrs. Chen I-hua, the third member of the group, was left a widow with a small daughter, while she was yet very young. She became interested in Christianity, became a Christian, and took training for active Christian service in spite of opposition from her family. She has real ability as a leader in work for children and did some outstanding service in connection with relief projects in West China. She dreams of seeing her native village entirely Christian with its own school and chapel.

Those three before us on Woman's Day, with their radiant faces, represented a host of women in China who have been given, indeed, the ". . . garment of praise for the spirit of heaviness."

It is the work of these and other earnest Christians, both men and women, which resulted in the baptism of 25 women and 25 men on Easter Sunday.

Students Suffer Privations

UNDAUNTED by the privations suffered in their years of exile in West China and the hardships endured in the long, arduous trek back to their home campuses after the war, students at Ginling College and the University of Nanking, toward whose support Disciples of Christ participate, are still gallantly enduring all manner of hardships in their quest for an education.

A recent report by the Associated Boards for Christian Colleges in China, American headquarters for thirteen Chinese Christian colleges, reveals that the cost of living in Nanking is now 10,500 times what it was in 1936; and that because of exorbitant prices many students at these two Christian colleges cannot afford adequate food and clothing. Board alone for Ginling students this semester is close to $300,000 in Chinese currency.

Ginling girls today are studying in unheated and makeshift classrooms, for with coal selling at US $85 a ton, heating dormitories and classrooms is taxing the college's budget. There has been very little heat and almost no hot water in the dormitories for the past few months. Teachers are using tiny makeshift oil stoves, made by local tinsmiths, and kerosene oil, because it is cheapest. Eighteen teachers in one faculty house, who must share two large buckets of hot water each night, have come to consider one hot bath a week a luxury.

Ginling girls in the home economics course cook a meal over a charcoal burner

Meet You in Des Moines!

THE International Sunday School Convention to be held in Des Moines, Iowa, July 23-27, is the most significant Sunday school gathering of a decade. The basic purpose of this interdenominational effort on behalf of our Christian laymen is to create enthusiasm and a sense of fellowship in a common task. Consider how much it will mean for 1,300 Sunday school teachers and superintendents of Disciples of Christ churches to gather at Des Moines from all sections of the continent for this five-day period of spiritual uplift in a fellowship of ten thousand Christian workers.

Themes

The general theme of the convention is "Live Christ—Teach Christ." Daily convention themes are "The Sunday School and (Wed.) The American Scene; (Thurs.) Our Homes; (Fri.) Its Leaders; (Sat.) Our Communities; (Sun. Afternoon) Teach Christ as World Redeemer; (Sun. Eve.) Live Christ in Personal Commitment."

Among many outstanding speakers are the following, reading down, left to right: The Hon. Harold E. Stassen, president of the International Council; Mrs. Grace Sloan Overton, counselor on the home and family; Roy L. Smith, editor of "The Christian Advocate"; Mrs. Harper Sibley, president of the United Council of Church Women; Dr. Paul Hoh, president of Lutheran Theological Seminary, Mt. Airy, Pa.

Daily Schedule

Morning. The mornings will be divided into three periods: Worship, Bible Hour, and Forum Hour. Presentations by Sunday school superintendents, a major address, and a period of forum discussion are included.

Afternoon. The three afternoon sessions for Disciples of Christ will gear into the themes discussed in the general convention each day. They will provide opportunities to discuss their own program materials and methods.

Evenings. Major addresses will be featured, after which, in another building, the visual education committee will present movies that might well be used by local churches.

Sunday. In the afternoon, "Nationals" will bring a bird's-eye view of present work in Christian education in their countries and its outlook for the future. The evening's program will be the great focal point of the convention, in the nature of a mass demonstration.

Registration

Registration cards, and folders giving highlights and hotel rates, are available at state or city council offices, state offices of religious education, and from the International Council of Religious Education, 203 North Wabash Ave., Chicago 1, Ill. The registration fee is $5.00. When registration cards are properly made out on both sides, they should be mailed, together with the registration fee, to the International Council, NOT to denominational, city or state council offices. A receipt will entitle the delegate to a convention badge and program upon arrival at Des Moines.

Housing at Des Moines

Rooms are available both in hotels and in private homes. Rooms in homes will be at the rate of $1.50 for a person per night. Hotel rates are given on a folder mentioned earlier.

Meet you in Des Moines!

—CHARLES MARION ROSS

It Depends on the Point of View

WHEN I was a pastor in America it was hard for me to see how needs of the mission fields abroad could be as important as those of the parish I was serving. Now that I am here in India it is hard to see how anything in America could be important enough to keep people from giving to our work here. I have the feeling that if people at home could be here for even a day they would never again take their missionary giving casually.

For example, if they could see this Takhatpur area with its 1,000 or more Christians, two-thirds of whom have become Christian in the past six years, and could see all that is being done and needs to be done to help them grow into the abundant life, the support of the work would quickly be oversubscribed.

If they could see our new Middle School at Pendridih with its overcrowding, its lack of equipment and teachers, if they could feel the pangs we have at our inability financially to make it a recognized school of the kind it ought to be, they would want to give to its support.

I have been in homes of the people. I have seen their need for health, for better food, for education to dispel their superstition and to lighten their lives. Since these needs are so close to me, it is possible for me to develop a sort of "missionary myopia" which keeps me from seeing any needs beyond those of my own work. And this is just as serious as a "local church myopia" at home.

I know that I cannot appeal for the support of *my* work alone, because each of our mission stations and each of our mission fields has its own needs which are just as great as those here. If I appeal for the support of my school I must also ask for increased support for Bilaspur, Damoh, Kotmi, Mungeli, Fosterpur. And I know that in China, in Africa, in South America, in Mexico, in the Philippines I have friends who are facing problems as great as those we are facing. And in Mississippi, John Long is carrying on a work with Negroes which is worthy of much greater support. In all this work there is no room for "myopia."

If I look at it from my point of view, my work seems mighty important. But if I look at it from the Lord's point of view it is all important, and building up a Christian world depends upon supporting and expanding the whole work everywhere. That is exactly what is planned in the Crusade for a Christian World.

It is a grand thing to be a part of a missionary organization which helps us to see the needs of the whole world so that we do not become buried in our own little projects. We are in danger of becoming like soldiers who can see only the little sector in front of them. I thank God that our leaders are Christian statesmen who keep us aware of the needs and progress in each sector of the line.

Seeing it this way I can be thankful for the increased support of each local church in America; for the more beautiful buildings in which Disciples of Christ will worship; and for the increased support that will come to every missionary and national worker around the world through the greater devotion of all of us to the whole task.

—WILLIAM D. HALL.

Takhatpur, C. P. India.

Campus Crusades for Christ

MORE than 150 Disciples of Christ college and university students in Illinois met recently at Champaign for a conference sponsored by three cooperating groups. The initial steps were inspired by the national student work director, John McCaw, of The United Christian Missionary Society. Cooperating in the plans for the conference were the Illinois Christian Missionary Society and the Illinois Christian Education Commission. The theme was "The Campus Crusades for Christ."

The program for the three-day meeting was made up of discussion groups, banquet program, worship services, panel discussion, social hours, etc. Dr. Winburn Thomas, of the United Student Council, New York City, was one of the principal speakers. Speakers and leaders were W. Barnett Blakemore, Chicago; Donald M. Salmon, Eureka; Mrs. Rosa Page Welch, Chicago; Barton Hunter, Peoria; C. W. Longman, Springfield, and others. Many students from Milliken, Southern Illinois Normal University, University of Illinois, Eureka College, Western Illinois Teachers College, University of Chicago Disciples Divinity House attended and participated in the conference.

WORLD CALL

Classroom and Campus

Edited by HENRY NOBLE SHERWOOD

Eureka College
Eureka, Illinois

HONORARY doctor's degrees will be presented to two Eureka alumni at the Commencement exercises on Thursday evening, June 5. Chosen for this honor are Gaines M. Cook, executive secretary of the International Convention of Disciples of Christ; and Durward V. Sandifer, who has a distinguished record on the staff of the United States Department of State.

Three students, John Trefzger, Scott Simer, and John Howard, gave the sermons for the Passion Week chapel services of the Eureka Christian Church.

The college debate teams won third place in the men's division of the annual Illinois Intercollegiate Debate tournament at Illinois Wesleyan College in late March. Donald Littlejohn and John Binkley, both ministerial students, won five out of their six debates in the tournament. The women's teams won sixth place in the tournament.

The students and faculty of the college subscribed $585 for the World Student Service Fund in a recent campaign. Miss Hazel Verry was the faculty sponsor of the project.

A bequest for $5,000 has been received from the estate of Jasper L. Lovitt, who died in 1945. A member of the New Bedford church, near Blandinsville, Mr. Lovitt made the decision some twenty years ago that a major part of his estate, represented by the farm on which he lived, should be added to the resources of Eureka College.

Christian College
Columbia, Missouri

Dr. A. C. Brooks, pastor of the Third Christian Church, Indianapolis, Indiana, will deliver the Baccalaureate sermon for the ninety-sixth Commencement of Christian College, at the First Christian Church in Columbia, Sunday evening, June 8.

Robert C. Abram, professor of Sociology, Psychology, and Religion at Christian, and Dr. C. E. Lemmon, pastor of the First Christian Church, Columbia, will give the Scripture reading and the prayer.

At the Commencement, Mrs. Artie Mason Carter of Los Angeles, and William H. Dulany of St. Louis will be recipients of distinguished service awards. Both Mrs. Carter and Mr. Dulany have been members of the board of trustees of Christian College for a number of years, and have been unswerving in their loyalty to the school. Christian is honored to pay high tribute to these two patrons.

Dr. E. K. Higdon, executive secretary of the department of oriental missions of the Disciples of Christ, was a recent campus visitor. He spoke to the student body at their regular Thursday night vesper service, and at a special assembly in the college auditorium. Dr. Higdon was also available for personal conferences with students, and talked with several small groups.

Purdue Christian Foundation
Lafayette, Indiana

Joseph B. Fitch, formerly minister of the Christian Church at Bardstown, Kentucky, recently assumed his duties as student pastor of the Purdue Christian Foundation. Mr. Fitch is a graduate of Transylvania College and the College of the Bible, Lexington, Kentucky. He took special resident clinical training for ministers, provided by the Norton Memorial Infirmary of Louisville. He has served as minister for several churches.

Mrs. Fitch is from Paulding, Ohio, and attended Transylvania College and the University of Kentucky, also taking special training at the College of the Bible, Lexington. Mr. and Mrs. Fitch have two small daughters.

Drury School of Religion
Springfield, Missouri

The Drury Lectures in Religion were given this year during Holy Week by Dr. Wilhelm Pauck of the Federated Theological Faculties of the University of Chicago. The theme for the series of five lectures was, "The Christian Religion and the Predicament of Modern Man." Dr. Barnett Blakemore, Dean of the Disciples Divinity House, Chicago, was also a visitor on the campus and spoke informally to several classes and student groups.

Drury Disciple ministerial students, serving ten churches, received a total of twenty-eight confessions of faith during Easter Week services.

A long-needed new field house and boys' dormitory on the Drury campus will soon be supplied. On April 17, the cornerstone was laid for the $300,000 field house, and construction is slated to begin later this year on a $100,000 dormitory.

Hiram College
Hiram, Ohio

The two-day conference of the Ohio Valley International Relations Club was held at Hiram College in late April. During the conference 180 delegates from 34 colleges and universities in Ohio, Kentucky, and West Virginia were present to hear Dr. Howard Wilson of the Carnegie Foundation speak on the program of the United Nations Educational, Sociological, and Cultural Organization; Dr. Brooks Emeny, president of the Cleveland Council on World Affairs; and Dr. Jerome Davis, who has

—*RNS Photo*

visited Russia ten times and written several books about the country, speak on "Russia."

Culver-Stockton College
Canton, Missouri

A new organization has come to the campus of Culver-Stockton College in the form of the Culver-Stockton Testators Club. The honorary club will welcome into its membership all those who have made a bequest in their will in favor of the college. The idea was presented by a prominent alumnus of the college, and was accepted with favor when presented to a number of persons in recent weeks.

The organization will have no dues and no regular meetings. It is only necessary to state that Culver-Stockton is remembered in one's will to become a member of the club. The amount of the gift to be given to the institution or the type of the remembrance is not specified. There is only one requirement—set up some bequest, large or small, for Culver-Stockton. The insignia of the club will be a lapel button in gold showing the seal of the college, and the letters, C-S T. C.

Those who are qualified for membership in the club should contact President W. H. McDonald. An original list of those who will be charter members is now being prepared. The pin, which will be with the compliments of Culver-Stockton, will be ready in the near future.

Lynchburg College
Lynchburg, Virginia

The Honorable Ellis Gibbs Arnall, former Governor of Georgia, spoke in the gymnasium on April 21 to students, faculty and citizens of Lynchburg on the subject, "The Shore Dimly Seen." His address was of high quality and was challenging.

Commencement comes on May 31 to June 2. Alumni Day will be on Saturday, May 31. It is the expectation that a larger number of alumni than usual will be present for the business meeting and banquet. G. Gerald Sias, general director of a Crusade for a Christian World, will

preach the Baccalaureate sermon on Sunday evening, June 1. On Monday morning, June 2, Dr. Robert L. Calhoun of the Yale Divinity School will make the Commencement address.

The students on the commencement program are Miss Ruth Smith as Valedictorian, and Hunter Montgomery as Salutatorian.

The General Education Board of New York has made a conditional gift of $25,000 to Lynchburg College to be paid on or before December 31, 1950. It will be paid when the college has raised $275,000 for buildings and endowment.

Harrison McMains, minister of First Christian Church, Atlanta, Georgia and an alumnus, delivered the Founder's Day address on April 17. Mr. McMains spoke on the subject, "The Christian and His World." His presence on the campus and his message were greatly appreciated by faculty and students.

Phillips University
Enid, Oklahoma

Nine Phillips students of foreign birth spoke at the World Fellowship luncheon May 1, during the State Christian church convention in Oklahoma City. They were Peter Solomon, India; the four Managbanag sisters, Philippine Islands; Aigi Kamikawa, Peggy Kumomoto, and Keyo Agawa, Japan; and Mary Abrahams, Jewish Christian.

Mrs. Gerard S. Taylor, of Phillips University's church relations office, was elected president of the Oklahoma Christian Missionary Society at the state convention. Mrs. Taylor assumes her duties in July, succeeding Mrs. Robert G. Martin, Enid, who served seven years as the Society's secretary, and five years as president.

The College of The Bible
Lexington, Kentucky

Miss Katherine Schutze, former missionary to China, and now teaching at Hazel Green Academy, is offering one course in missions, entitled "The History of Missions," at the College of the Bible this quarter. She is carrying on a course formerly taught by President Emeritus, Stephen J. Corey. It is expected that the time will soon come when a complete department of missions will be established.

Commencement exercises are scheduled for June 20, at 4:00 P.M. Some twenty students will be graduated. All of those who are completing their work have already made commitments in new fields of labor.

Four new students entered the college at the beginning of the third semester. Three of them are graduates of Transylvania, and one from Culver-Stockton College.

Dr. E. K. Higdon, of the foreign department of the United Christian Missionary Society, spent three days on the campus recently and spoke before the student body in convocation. He conducted conferences with students who are anticipating work on the foreign fields, and enjoyed a social hour with them one evening.

The College of the Bible Octet, directed by Gentry Shelton, minister of music at Central Christian Church, has been visiting and giving concerts in a number of churches in Kentucky. They have been well received, and the work and interests of the College of the Bible have been stimulated.

Texas Christian University
Fort Worth, Texas

Principal William Robinson of Overdale College, Selby Oaks, Birmingham, England, will serve on the Brite College of the Bible faculty as professor of Christian doctrine and philosophy of religion during the fall semester. An exchange professor, he is head of the only college in England devoted to training ministers.

Malcolm Phillips and Alfred ("Happy") Ellis, ministerial students, were elected chairman and co-chairman for the 1947-48 retreats of Brite College.

Speaker for the June 1 Commencement exercises at TCU was Gaines M. Cook of Indianapolis, secretary of the International Convention, Disciples of Christ. Granville Walker of the University Christian Church, Fort Worth, delivered the Baccalaureate address.

Sterling W. Brown, A. B. '30 and B. D. '32, has been appointed adviser on religious affairs for the American Military Forces in Bavaria, Germany. At present, he is assistant to the president of the National Conference of Christians and Jews in New York City.

Professor D. C. Polk has been added to the staff of the English department. A former Army lieutenant, he taught at Texas Tech following his discharge from the service.

Fifteen graduate ministerial students have formed the B. C. B. Choral Club at TCU, under the direction of Bob Matheny, Long Beach, California, student manager.

A TCU Club was formed by 17 ex-students in New York City recently at the studio of Mrs. Helen Fouts Cahoon, a former voice teacher in the School of Fine Arts.

A parchment scroll of appreciation and tribute was presented to Dean Colby D. Hall of Brite College recently at the annual banquet of the B. C. B. Association. President Charles Jones, Independence, Missouri, made the presentation.

Officers of the B. C. B. Club for 1947-48 were installed recently, including president, Tom Waters, Kerrville; first vice-president, Tom Plumbley, Ysleta; second vice-president, Eugene Brink, Houston; and secretary-treasurer, Miss Dorothy Green, Houston. Faculty counselor is Professor William L. Reed.

Bethany College
Bethany, West Virginia

A two-day conference was held at Bethany College, April 24-25. Designed to offer vocational guidance to students through lectures, interviews and discussion periods with experienced personnel, the conference was attended by more than five hundred students.

Dr. Ewan Clague of the Board of Labor Statistics sounded the keynote with a survey of recent and probable trends in labor and their bearing on college students today. Lectures and discussion periods on twenty-seven different vocations were held during the two-day sessions. In the evenings informal discussions were held at the dormitories and at sorority and fraternity houses where questions on specific problems were asked. Though similar conferences have been held at Bethany, this was the first combined conference of both men and women. Attendance was voluntary, with approximately 80 per cent of the students present at the various conferences.

On May 1, the Minister Association held its annual banquet in honor of Dwight E. Stevenson, head of the Department of Religion at Bethany and ten years minister of the Bethany Memorial Church. He is leaving in the fall to accept a position at the College of the Bible, Lexington, Kentucky. Mr. Stevenson will serve there as professor of Homiletics and Christian Ethics.

Students at Chapman College, Los Angeles, California, are enjoying world friendship experience in their college life. In this one class led by A. T. DeGroot, Dean at Chapman, are representatives of foreign countries and minority groups: China, Japan, Philippine Islands, Negroes. During the year San Salvador, British Columbia, and Iran have had students on the campus

WORLD CALL NEWS ROOM

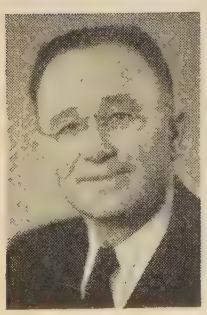
ALLEN B. STANGER, Chesapeake Area director of religious education since 1942, has resigned to accept a position on the faculty of Lynchburg College, Lynchburg, Va., next Sept. 1. He will teach religious education, serve as counsellor and act as liaison between student pastors and their congregations.

George Frederick Wenzel, Buenos Aires lawyer and Disciple youth leader, has been named general secretary for the River Plate (Argentina, Paraguay and Uruguay) Federation of Evangelical Churches. During the last year, Dr. Wenzel has been teaching and studying at Lynchburg College, Lynchburg, Va. He and his wife and daughter will attend the Buffalo Conventions this summer.

Friends of Miss Ruth May Harnar, missionary of Bilaspur, C. P., India, will regret to learn of the death of Capt. L. E. Allwood of Edinburgh, Scotland, to whom she was engaged to be married this summer. Capt. Allwood was a jet propulsion research engineer; his hard work during the war years caused a serious heart condition which resulted in his death. Miss Harnar is continuing her services in the Bilaspur hospital.

Mr. and Mrs. Ray H. Montgomery of Vincennes, Ind., will attend the 1947 British Conference of Churches of Christ as fraternal delegates from the American and Canadian Disciples. Last year, in recognition of their 20 years' pastoral work with the First Christian Church of Vincennes, the church honored them with the gift of a European trip. The tour is being taken this year. They will leave the United States on June 11, accompanied by their daughter, Dorris, a sophomore in college. They will visit France, Italy, Switzerland, Belgium, and Holland. They will be in England from July 25 to Aug. 9.

Mr. and Mrs. Montgomery



Passes On in Tokyo

President Yokichi Hirai of the Margaret K. Long Girls' School in Tokyo died Mar. 20 of pneumonia. The funeral was conducted Mar. 25, the day before the graduation exercises of the school which he had served as president since 1924, when he succeeded Miss Bertha Clawson. He also served as president of the Boys' School in Tokyo. Mr. Hirai was 75 years old. He is survived by his wife and four children, two sons and two daughters, all Christians

Missionary Register

Arriving from the Field:

Donald A. McGavran, India, arrived in New York by plane on May 5. He left India May 3.

Mrs. Donald A. McGavran and three children, India, due at San Francisco about May 15 on the SS. "Marine Adder."

Mr. and Mrs. L. Franklin White, India, SS. "Marine Adder," at San Francisco about May 15.

Mr. and Mrs. Hugh J. Williams, Puerto Rico, and their two children, will leave for furlough the middle of June.

Dr. Nina Stevens Wells has become a proud great-grandmother. Her son, Dr. Henry Asbury Stevens, was born in Japan where his parents were pioneer missionaries at Akita for a number of years. Just recently Dr. Henry's daughter presented her parents with a fine boy named John Stevens Mitchell.

On May 22, Dr. Wells celebrated her eighty-first birthday. She continues active in her medical practice and in all lines of church activities. She resides in Los Angeles.

The Margaret K. Long Girls' School in Tokyo was fortunate to have Nobundo Oda—longtime dean of the school—trained and ready to step into the presidency when Yokichi Hirai died in March. Mrs. Tamura succeeds Mr. Oda as dean. Miss Shizu Kawai is soon to rejoin the faculty.

Archie Mackey, pastor of the Wellsville, Ohio, First Christian Church, will become director of field activities for A Crusade for a Christian World on July 1. He is a graduate of Lynchburg College. He has been at Wellsville for five years. Mr. Mackey is married and the father of two children, J. W., aged nine, and Judy, aged six. His mother, Mrs. Agnes Mackey, makes her home with him.

A. Mackey

The Board of Managers of The United Christian Missionary Society will meet on July 28 and 29 in Buffalo, N. Y., preceding the opening of the International Convention.

Robert Tobias, Disciple representative on the staff of the World Council of Churches in Geneva, Switzerland, is expected to arrive in the United States in June. He has been asked to return to Geneva for another two years' service with the World Council.

Mrs. Alice Liverett has been named a departmental associate by the United Society's department of church development and evangelism. She has served as a secretarial assistant in the department for several years.

Hammond A. Pearson, 89, passed on at Eureka, Ill., Mar. 24, after a lengthy illness at the home of his son, Dr. E. B. Pearson. His wife died in 1933. In addition to Dr. Pearson he is survived by a daughter, Mrs. Emory Ross, New York City, seven grandchildren and three great-grandchildren. Dr. Pearson and Mrs. Ross both served as missionaries in the Belgian Congo and all of the grandchildren were born there.

Donald A. McGavran arrived in New York May 5 after flying from India in two days. He conferred with United Society officials in Indianapolis May 8 and 9. Mrs. McGavran and three of the children were expected to arrive in San Francisco by boat about May 15. Two daughters are in college in the States.

Virgil E. Lowder, director of the social service department of the Chicago Church Federation, was elected president of the Church Conference of Social Work in San Francisco in April. James A. Crain was named chairman of the program committee. Other Disciples at the conference were E. G. Luna of the Mexican Christian Institute, Miss Verna Sutton of the United Society, and Dan Genung, pastor of All People's Church and Community Center.

Dr. Hope Nichoson, missionary at Bilaspur, India, is soon to become a fellow of the American College of Surgeons.

Miss Vida Elliott, missionary to India, has completed her thesis for the Ph.D. degree.

Miss Stella Tremaine, missionary at Wuhu, China, had a slight stroke about three months ago, due to a metabolism. However, as there has been no unfavorable report from her doctor and there is indication that she attended the convention of Disciples in Nanking on Apr. 16-22, there seems to be no cause for alarm.

Mrs. Edna Gish, missionary to China, and Luther Shao and Siao Teh-ching were to sail from Shanghai May 23 for San Francisco where they expect to arrive on June 10. Mrs. Gish is coming to the United States at her own expense for the vacation months. This is her first vacation since she reached Chengtu in November, 1942.

Dr. Shao will spend nearly a year in the States, studying at Texas Christian University and visiting intermediate and high schools. He has been principal of South Gate Middle School in Nanking for 15 years.

Miss Margaret Lawrence, missionary to China, will spend the summer in Singapore with her brother Bayard and his family. Bayard, employee of Texaco, will pay her expenses. This will be her first vacation since 1942.

Mr. and Mrs. Hugh J. Williams, missionaries to Puerto Rico, and their two children, will come to the United States on furlough about the middle of June.

A Burden Bearing Religion

By MILDRED REYNOLDS*

IT WAS nearly twelve o'clock at night. A little group of Christians of India sat singing their songs of Jesus and showing the pictures of "His Life and Works." A thousand pilgrims sat in the yard of the Rest House and under the trees in the adjoining fields. They were returning from a Mela religious festival, held at Amarkantah near Pendra Road, C. P., India.

There at the Mela they had bathed in the sacred rivers, had thrown their gifts of money at the feet of the idols, and now were on their journey back home. Some were gay, some were sad, and all were most uncomfortable. But the marvel to me was that they would even care to look at pictures of another religion. They listened to the lecture given by one of the evangelists. When the lecture was concluded, many of them rushed up to buy New Testaments. We sold all we had on hand, and many song books, too. One man who seemed to be a Pandit—a teacher of Hinduism—said to his people: "Their religion certainly is a burden bearing religion. That is why it has spread to every country in the world. It takes people's burdens and sorrows and makes them light." And that reminds me of a story of three little sisters.

From our Girls' School in Bilaspur comes word of the Debating Society winning a silver cup. It is not the story of the cup nor the greatness of the school that I want to tell, but it is about the little girl, Phildelia, who was the champion debater in all Bilaspur City. Phildelia will graduate this spring. She has been a good student in every school she attended.

Cordelia, Phildelia and Edith when they first came to the mission school

One cold morning in Pendra Road a mother died leaving three little girls. The father had deserted the mother some months before the youngest was born. She had come to the Christian community for help. Now these three little orphans were alone in the world. Mrs. Hattie Menzies and Miss Veda Harrah decided to send them to our boarding school for small girls in Mungeli, then in charge of Miss Anna Cowdrey. I remembered Baby Cordelia was afraid of strangers and looked to her Big Sister for everything. They were a pitiful looking little trio when they came.

But the years pass quickly and now Cordelia is a big girl in Sumankhetan, the vocational school in Pendra Road; her sister, Edith, is also there with her. Both are fine, strong girls, thanks to the "burden bearing religion."

Phildelia is now about seventeen years of age, a beautiful character and quiet, unassuming, but with an attractive personality. She was our most outstanding conferee in the Pendra Road Young People's Conference last year.

These three girls always spend their summer vacation in Sumankhetan Girls' School and go out to the villages from which their parents came. They meet their Hindu relatives, see the broken homes, the lack of education, the bondage of girls like themselves; they see the filth, hear the superstitious beliefs of their relatives, and often look at one another with a knowing smile as if to say, we too would have been here in this condition if it had not been that our mother knew best and we were put under the influence of a religion that does something for its followers—a "burden bearing religion."

*Mr. and Mrs. Herman Reynolds are missionaries under The United Christian Missionary Society and are now stationed at Pendra Road, India.

Ted Champion, resident of the Disciples House of Vanderbilt University, Nashville, Tenn., was fatally injured Mar. 26 in an auto accident as he was en route to classes. He died two days later. His wife is the former Eoto Russell, oldest daughter of Mr. and Mrs. H. Gray Russell, missionaries to the Belgian Congo. Ted and Eoto were married last September; she had completed nurses' training two weeks before the fatal accident. His parents and a brother also survive.

Dan Willett Hagin, son of the late Fred E. and Mytle Hagin, was killed in an airplane crash recently. His body was laid to rest in Forest Lawn Cemetery, Glendale, Calif., near the graves of his parents.

Hattie Menzies, retired missionary, her daughter and family, left India March 26 and arrived in Scotland, April 16, where they have been visiting relatives. Mrs. Menzies may visit in Canada with her daughter Dorothy this summer.

When Women Make Plans

By LEILA CALLENDER*

THE big event each year in the lives of the rural Christian women who live in the tiny villages near Los Haro, Zacatecas, Mexico, is the Institute. For months they make plans to attend, and set aside generous quantities of corn and beans to help pay their way. It is a time not only for learning home-making arts and for devotional studies, but also for renewing friendships and feeling themselves a part of the larger Christian work.

This year, Sr. Daniel Lopez de Lara, the director of religious education, had made plans for it well in advance, setting Monday, February 24 through Thursday, February 27, as the dates. Yet, it seemed at the last moment that these well-laid plans must surely go astray. Three Catholic missionary priests arrived in Los Haro for a week's services, which meant that few if any of the local women would dare to come. Then on Monday morning word was received of the death of Doña Pola Pérez, mother and grandmother of a large number of the Christians in Los Nogales, a neighboring village.

Of course, there was no pretense of having an institute for two days. All who possibly could went to Los Nogales on Monday to pay their respects to the Pérez family.

José Medina came out from Jerez and held services, both afternoon and night. The entire scene was quite a contrast to the usual atmosphere when death occurs in a Catholic family. In addition to the religious service, one noticed the absence of drunkenness among the men, a common feature of watch nights; and the spirit of Christian resignation among the members of the family instead of the usual wild lamenting was observed.

On Tuesday the body was taken to the Casa del Amigo, in Los Haro, where José Medina held another service. At the graveside, the final service was held by Sr. Lopez de Lara. The large number of Catholic friends who attended must surely have been impressed by the beauty and dignity of the extremely simple service.

There was a question as to continuing with the institute plans, but the women agreed to come for the two days remaining in the schedule. On Wednesday they arrived and the work got under way. Srta. Luísa García, the pastor at Los Nogales, taught a class on "The Family Altar," making many practical suggestions. Miss Florine Cantrell, missionary nurse, taught a most interesting class on the care of the under-two-year-old child. Mrs. Clarence Fuqua helped in this with charts and demonstrations of food preparation. It was clearly shown that none of the methods was beyond the possibilities of the ranch mother.

Everyone was disappointed that the promised class in sewing could not be held because Srta. Fernandez of Zacatecas could not get away from her school later than Monday and Tuesday.

By the time the institute ended, eight women from four different ranches had been enrolled, four of them bringing one of their children. The little folk enjoyed supervised play and were taught Bible stories, songs and handwork.

Perhaps learning to live together cooperatively is as important as anything taught in the classes. If so, the women passed that test with flying colors. They were divided into committees to help Miss Cantrell and Srta. García prepare the food, and to wash the dishes. They all slept together on the floor of the social hall.

They left on Thursday, each one audibly making plans to put into practice in her own home what she had learned at the Institute, and to attend the next one.

*Missionary with The United Christian Missionary Society in Mexico.

Rural Institute group at Los Haros, Zacatecas, February, 1947. At the extreme right is Srta. Narcisa Suarez, Mexican nurse, and Mrs. Clarence Fuqua. Miss Florine Cantrell, missionary, is kneeling beside the children

Joint Communion Service at Buffalo

SUNDAY, August 3, will be the "Red Letter Day"—the end of the International, and the beginning of the World Convention. A great Joint Communion Service is being planned which will bring together Disciples from all parts of the world. This great gathering will have new significance in this period of unrest, suspicion, and the ominous threat of a third world war. It will be a time when Christians can meet, secure in the knowledge that as they gather around the "Table of our Lord" that the cares of the world can and will be set aside and the things the Master taught the early Disciples will be uppermost in our hearts and minds.

For those who have attended International Conventions through the years the thrill of the great communion service will once again manifest itself in their thinking; and for the additional thousands who will attend for the first time the thrill of assembling for the feast of "Remembrance" will linger long in the memory.

The attendance goal for the conventions this year has been set at 10,000. Picture, if you will, a vast gathering of Disciples from all parts of the world, coming together with one thought in mind—that we pry ourselves loose from the atmosphere of commercialism in which we are accustomed to spend the major part of our time, and engage in a season of frank, healthy introspection when vain and idle thoughts are banished, and the majesty and the mystery of the unfailing love of Jesus and unflinching loyalty to him pervade our minds, while through the silences of the soul the "Still Small Voice" communes with our hearts. Surely such an experience is one from which we emerge the better fitted to enter appreciatively into the rich and blessed experience of those who are to be His guests at the Feast of Remembrance.

—W. F. O'CONNOR, Chairman
National Laymen's Advisory Commission

I Cannot Hate

I cannot hate
The descendants of Bach
The offspring of Saul
Or Tolstoy's stock.
Nor can I despise
Noble Kagawa's kin.
Though warring provokes me
I shall not give in
To desire for revenge
To consuming hate. . . .
Atomic bombs
Cannot penetrate
The bond of Love.
This is not the end!
Man has no problems
He cannot transcend!

—MAYME GARNER MILLER

Women and World Highways

What Guild Means to Me

By MARGARET EDWARDS*

Margaret Edwards

SINCE business and professional women are, as a rule, unable to attend the afternoon meetings of the women's missionary groups, it is most important that they have their own missionary organization, the guild. Churches are recognizing this need, and the guild is coming into its own as a vital part of the missionary program of the church. In a group of business and professional women, there are amazing potentialities for the promotion of God's kingdom, and the church must provide means whereby these possibilities can become realities. Not only does the church benefit by the enlistment of guild members, but the members themselves find in the guild the realization of a long-felt desire to have an active part in the promotion of missions. Just what can the guild do for me, a businesswoman?

In the first place, such an organization provides inspiration through contact with other businesswomen. One is prone to restrict her friendships to those with whom she works, or to associates in civic and social organizations. Women engaged in all fields of business endeavor work together in the guild in a fellowship which is stimulating and challenging. Serving together on committees, eating and singing together, reading the same missionary books, and planning together in a common cause, members develop an appreciation for each other which is very gratifying and wholesome.

Nor is this fellowship confined to those in my guild. This year, the annual interdenominational guild meeting was inaugurated; and once a year the guild and the women's council have a joint meeting. This wider fellowship includes also the district and state guild members whom one meets at conventions. The realization that so many business women are concerned with the same endeavors and are giving their time and money to further the same Christian projects encourages one to greater effort.

Closer Relationship to the Church

IN ADDITION to providing a stimulating fellowship, membership in the business and professional women's guild binds me more closely to my church. I do not feel excluded from any part of its activities; therefore, it takes on greater importance to me. It is only natural that the more one works with a group the greater loyalty she feels toward that group. Those who are already members of the church have their relationship with the church strengthened by guild work; and those who do not belong to the church are often led to uniting with it as a result of their guild experiences. I am more appreciative of my church since joining a missionary group because I know more about it.

My interest and loyalty have been further deepened by reading the church's publications. Both the state church paper and the national magazine, WORLD CALL, come each month to the members of our organization, and reading them is one of the requirements for gaining membership in the state reading club.

Not only has guild membership made me better acquainted with my church, but it has made me more cognizant of community needs. In setting up the aims and the budget for our organization, consideration was given to local interests as well as to foreign exigencies. For instance, a student loan fund was established, making it possible for a student preparing for full-time Christian service to receive assistance in financing his education. Money was earmarked for city mission work; therefore a canvass of city needs was required and worth-while projects were discussed.

When the city was without a police matron, the guild sent letters to many church, educational, and civic organizations, asking them to join us in petitioning that the office be filled. A school of missions, which lasted for six weeks and proved quite successful, was sponsored by our organization.

Such activities not only create enthusiasm among the members of the guild to which I belong, but they have a city-wide effect. Similar organizations in other churches take on new life, and new missionary groups are organized where they are needed.

An Understanding of World Problems

I FIND that having membership in the guild has caused me to become better informed on problems facing the world today, the solution of which depends upon the application of Christian principles. For example, the race problem looms large before us. I cannot study another race for six months, read books, hear lectures, see moving pictures, enjoy pageants, and engage in discussions about another people without gaining a more sympathetic and understanding attitude toward them. Such a study drives home the fact that all races have unique contributions to make to our civilization, have characteristics worthy of our respect, and have many interests in common with us. When the feeling of universal brotherhood becomes a conviction with us and not an ideal to which we give mere lip service, a great step has been taken toward world peace and cooperation. With the realization that those of another color and I are "sisters under the skin," has come a deep appreciation of the Christian leaders who have taken the gospel to foreign lands and a feeling that I, too, have a responsibility in helping send the "good news" to the corners of the earth.

On the closing night of our school of missions, a Filipino, an American Indian, a Negro, a Japanese, a Syrian, and a student from India addressed the congregation. Hearts warmed toward every speaker. Especially touching was the sobbing appeal made by the Syrian girl that we pray for the conversion of her mother. How can I hear the earnest speeches of these sincere Christians who have suffered for their belief without having a kindly feeling toward their people and desiring to help them? I am indebted to the organization which has given me an opportunity to become better acquainted with other peoples.

Spiritual Growth

UNDOUBTEDLY the greatest good to be gained from guild membership is the spiritual growth one experiences; upon this hinges the effectiveness of all Christian activities. The more we grow spiritually, the greater is our missionary endeavor and the more far-reaching our interests. One of the goals of our group is that all members shall observe daily devotions. The devotional books in our guild library are in constant demand, and daily Bible reading and prayer are urged. Accompanying spiritual growth is the desire to dedicate part of one's income to Christian work, and a great deal of pleasure is experienced by the donor who knows her money is being used to make richer the life of some less fortunate person.

When an organization offers one inspiration, extends her horizons, increases her knowledge, and assists her spiritual growth, can she do less than express sincere appreciation for that organization?

*Miss Edwards is a teacher of English literature in the Enid, Oklahoma, High School, and vice-president of the Guild at Central Christian Church.

WORLD CALL

You shall be my witness —Acts 1:8

For Adult Missionary Groups

Theme: World Evangelism

Christian, Rise and Act Thy Creed!

DR. L. N. D. WELLS of the East Dallas Christian Church, Dallas, Texas, at the Board of Review meeting in April, told this story:

In a county-seat town a group of men had just started out on a coon hunt when suddenly and unexpectedly a church bell began to ring. One of the men asked the others, "Why is the church bell ringing now?" There was real surprise in his voice. A deacon of that church who was in the group of hunters replied: "We have called a pastor. I suppose the bell is ringing for a meeting." He added, "I couldn't have went anyhow because the baby is sick."

Is not that a good picture of many a nominal Christian who professes to a belief in Christ, yet has no time at all to give to his service? Is not that, far too often, a picture of all of us? Our brotherhood has prided itself upon its creed—no creed but Christ—but how often have we forgotten Christ, the validity of his message for a needy world, and the necessity of every one of us bearing witness to the faith that we profess!

This year as we of the Disciples of Christ are entering upon A Crusade for a Christian World we need a study like the first program in the packet, *We Bear Witness,* "Christian, Rise and Act Thy Creed!"

What resources there are in our brotherhood! Think of the wealth of fine personality in our 8,000 churches! Think of the urgency of men's need of salvation! Think of the sins of omission and commission that are undermining the society which our forefathers so sacrificially developed and bequeathed to us, the sins which are making unstable homes that should be the very heart of our democratic life and progress, the sins which are contributing to the delinquency of youth and adults, the sins that constantly threaten the peace of our world!

I Believe

Can we say, "I believe in Christ," and not believe in the church of Christ and its mission in the world, and not believe that religion must have and hold a vital and creative place in the affairs of men else the people perish, that responsibilities of service and witness attach to every Christian and that the church is kept strong and effective by the labors of many, that service and witness at their best are personal and immediate?

It was a very small group of disciples who made up the early church—that power-filled Christian group who went preaching and demonstrating all over the then known world the message of God's redeeming love. We need the fine faithfulness to the gospel itself that those early Christians had and that our own fathers had. We need their simplicity and earnestness. Even professing Christians have been drifting into irreligious living. All of us need a richer Christian life which will express itself in deeds and words to interpret God's love so that men everywhere will reach out to him. All of us need to realize the dangers we face. Mankind has colossal foes that are tirelessly at work: greed, prejudice, bigotry, selfishness, poverty, disease, and all the big and little sins that so easily take hold upon us as individuals and social groups. In our so-called Christian society we have more of good than those of us realize who have not lived in non-Christian lands. We must preserve and add to what we have of good. But right before our eyes, in our very midst, there is much of good which in our carelessness and inertia we have allowed to crumble and fall. That must be rebuilt. In other lands there is no end to the calls upon us for rebuilding of the righteousness and of the spiritual values destroyed by war and by the inroads of modern paganism. Then there is the call to build where Christian witness has been so meager as to have established no foundations at all.

Are we concerned? If so, answers to the world's needs will come. Are we willing to empty ourselves of self? If so, power will come to us to make our contribution to our age.

Let's Think About Us

Let's think about ourselves as members of adult missionary groups. We have a big task to do. Probably no groups within our churches are more conscious of mankind's real enemies—those things which are really worth hating like poverty, sin, degradation, and disease. Let us think about these enemies as we go into the study of World Evangelism. Let us think and then act.

Some of us in this study are going to have programs; others will use discussions to develop the theme. What will be our measure of success? Someone has said that every meeting should light four candles: the candle of information, the candle of interest, the candle of responsibility, and the candle of consecration. If every adult missionary meeting this year would light those four candles through the study of World Evangelism, we would be a great power in the Crusade. We would not have to worry about goals. We have good materials for study. Perfect? No. Nothing human is perfect. There is, however, enough to hold interest if preparation is sincerely made; there is information; there is something to awaken a sense of responsibility on the part of every member. The matter of consecration rests with every one of us individually though we can strengthen one another.

Let us not be discouraged if the first person asked to take a program says, "No. I'm sorry." Let us try to insure that person's cooperation in some other way than in leading a meeting. However, let us not take any refusal too easily. Some of our best leaders have held back through timidity and then gone ahead with the result that they have thanked a program committee chairman for giving them an opportunity to lead.

Some inexperienced leaders have been terribly burdened because they have tried to handle a whole meeting themselves, not realizing the values there are in sharing opportunities of preparation and presentation with others. Some groups may have a person or two who will look bored at the mere suggestion of a certain subject. Let us find something to challenge the interest of such people. Remember that we learn by taking part. Participation creates interest even in the very indifferent.

What Made the Interest?

Let us think back over the most interesting program our own group has had. What made the interest? Was it content, cooperation, participation, practical application? Or was it a combination of all of these? Materials are given us to use. Let's study to use each program—just as much or as little of it as seems best, so as to light those four important candles. Let us not be discouraged if some groups are small, *if* we have done all in our power to enlist others. Let's be concerned though if our four candles aren't lighted, find the reason, and correct the situation.

Worship Service

If the first worship service in the series, *Wells of Living Water* —"The Forsaken Fountain," is indicative of what is to follow, we are to have six inspiring services. Galen Lee Rose, state secretary of our brotherhood work in Northern California, is the writer. He does an excellent piece of work.

Read Willis Lamott's book, *Committed Unto Us.* A great task has been committed unto us. Dr. Lamott has made a very effective presentation of that task.

Giving Is Living

CHRISTIAN living is an art, the art of living for others rather than for oneself. Jesus was the world's greatest "sharer." He lived a life of service, seeming by both word and example to teach that helpfulness to others is the way to God. What is the most important thing in the world? What are the real values of life? If we evaluate human personality as the most important thing in the world, as Jesus did, our standards of living and giving will undergo a decided change. Youth knows, today, that life is not lived in isolation, but in social groups—the home, school, church, community, and the world; and that the Christian law for all these human relationships is love expressing itself in service to others.

Through the Christian World Friendship Fund, young people of our churches have an opportunity to express their interest in others. Not all persons in the total group of Christians will be able to witness personally for Christ and the Christian way of life in the service of missions or Christian education. All may share in this world-wide witnessing for Christ and his church through their money gifts to make it possible for others to serve.

We are rapidly approaching the close of the missionary year, 1946-47. Within the Christian World Friendship Fund this year, $40,000 will support our mission work in hospitals and schools of India; $17,500 will be used in the work of home missions in our program of service with interracial and minority groups, and $17,500 will be the share of youth in support of Christian education.

What would you think if it were discovered that a girl in your block had dropped out of school because she did not have clothes to wear, and everyone said, "Isn't that too bad!"—but did nothing to get her the clothing she needed? What if a house burned down on a winter night and the neighbors said, "What a pity!"—but left the homeless family on the street?

Of course, you cannot jump on a steamer and rush to India to become an evangelist! Neither can you fly to China and start teaching the thousand-character alphabet to inland villagers. But let us suppose that you practice all the personal Christian virtues of honesty, meekness, kindness, and that all your contacts with others are in the spirit of Jesus. Does that exhaust the possibilities for our Christian living?

No, for giving is living, and by giving your money through the Christian World Friendship Fund you *give* yourself—you can extend your personality to meet the needs of people around the world.

P.S. Be sure to send your offerings before June 30 to Christian World Friendship Fund, 222 S. Downey, Indianapolis, Indiana.

A Year of Variety

Variety, the so-called spice of life, can spice up youth programs for the coming year. Variety in unity was the thought when the study program for young people on "World Evangelism" was planned.

*New World Ahead** gives a startling picture of today's world. Students will close this book with the conviction that Christians can make the new world ahead a happy and peaceful one in spite of the somber outlook at present. Photographs and frequent stories make the reading or study a pleasant experience as well as an important one.

Next we spotlight service projects in America and consider the many opportunities individual young people or groups have to aid in making America Christian. *That All May Know* has been prepared as a guide for this study.

The modern missionary movement has been called a "youth movement." Recruiting for full-time Christian service must be continuous. Church vocations must be presented attractively. The personal qualifications and the preparation desirable for foreign missionaries and for workers at home need to come to the attention of young people. *There's a Job for You* provides material for study in this field.

As the Bible has spearheaded the advance of Christianity in many countries, and now binds Christians of every land in a "brotherhood of the Book," it is appropriate that "World Evangelism" materials account for the presence of the Bible in almost every land. *Great Is the Company* traces the Bible from continent to continent by giving the stories of men whose devotion and determination have made the Christian Scripture "the Book of a thousand tongues."

Missions in CYF

Circles and Triangles

Intermediates

A look down the road of 1947-1948 will show wherein this missionary year is somewhat different. "World Evangelism" is the theme for the entire year; there is no division of materials into foreign and home studies. Here is the suggested curriculum:

First nine programs: *In Every Land.** Baker; *Why Church?** Bro.

Last three programs: *Our Brotherhood* and *World Evangelism.**

For July, plan to use the first session under "The World-Wide Church" in the leader's handbook, *In Every Land.*

Seniors

Those who like to make long-range plans will prefer to see the year's course at a glance. Recommendations include:

First six programs: *New World Ahead.* Baker; Cummings guide.*

Three programs: *That All May Know,** *Youth Project in Evangelism* Packet.*

Last three programs: *Our Brotherhood* and *World Evangelism.**

"Wanted—A Future," from *New World Ahead,* will be the basis of the July program.

Sunday Evening Groups

"Why Missions?" is a unit in *Fellowship* for July-August-September with material for three sessions of study. Many statements and questions should stimulate discussion and further study. *Christian Youth in Missions and Reconstruction** furnishes good supplementary material.

Special for Argentina

Some CYF groups enjoy a special project on occasion. Now they have an opportunity to help Disciple young people in our churches in Argentina and all other Protestant youth of that country as well. Attractive picture post cards, colored or otherwise, are needed. Send views of churches, public buildings, homes, parks, and scenery of Canada, the United States, or any other part of the world. Anything interesting to you would be likely to interest young Argentines.

Dr. George F. Wenzel, long a leader of Disciple Youth in Argentina, will end his year in the States in August. On his return to Buenos Aires, he will be executive secretary of the Argentine Federation of Evangelical Youth. One piece of equipment Dr. Wenzel believes particularly important to his work in country districts is a projector for opaque materials. The projector has been provided. He is counting on CYF-ers of America for pictures to use with it. Send cards in June or early July to Missionary Education Department, The United Christian Missionary Society, 222 S. Downey Avenue, Indianapolis 7, Indiana.

*Available from The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana. Write for a free listing and describing materials on "World Evangelism."

Missionary Worship Service

Theme: Wells of Living Water

JULY

The Forsaken Fountain

Opening Hymn: "Dear Lord and Father of Mankind" (*Christian Worship: A Hymnal*, 411.)

Opening Prayer: Our Father, just because we are prone to wonder, we would the more often turn to thee. Thou art the Fountain of life. Help us this hour to drink deep of the Living Water that our spirits may be refreshed and our lives be made fruitful. In Jesus' name. Amen.

Scripture: Jeremiah 2:13

Leader: Jeremiah, like every prophet of God in every age, was calling a wandering people into the paths which they had forsaken and into paths of adventure which they had refused to attempt. He remembered, and, in the chapter of which our Scripture lesson is a part, had reminded his people of the ways in which God had led them in the past: of the wanderings through the wilderness to the promised land and to the attainment of nationhood under his inspiration and guidance. But now the association of their pagan neighbors were too much for them. The ways of God were too difficult, too exacting. The ways of the world around them were easy and attractive. So, forsaking God, they followed after "gods which are yet no gods." They had forsaken the fountain; they had hewed out cisterns.

First Reader: The fountain is an ever-renewing source of living water. Its sources are not seen. They lie deep, and from the pressure of hidden streams the supply is constantly made fresh and pure.

The cistern is a *receptacle* for surface water. Unbroken, it holds its contents until used or until too stagnant to be used. Broken, its contents seep away. Its virture lies in the fact that it is near at hand. Its waters, if available at all, may be had for the dipping.

The fountain is dependable. But those who would use its flow must exert the effort to journey to its waters.

Second Reader: Unfortunately, we are not so different from the Israel of Jeremiah's day. They had committed two evils. They had forsaken the fountain, the spring, which brought living and thirst-quenching water from the depths. They had hewed out cisterns, seeking to catch the surface waters and had found that even these waters could not be held. So have we!

All around us are the cisterns. From some, men still seek to satisfy their thirst. Some have become brackish and stagnant and bitter and many turn from them in disgust. From some the water has completely seeped away, while men wait hopefully beside them hoping that again they may be filled.

Here is the cistern of *self-contained nationalism*. In our generation, as at no other time in history, the nation has become god. Many still drink at the waters of nationalism. About the cistern is seen a mighty conflict as group contends with group, each seeking to be master of all.

Near by is the cistern of *race pride*. Out of it comes the bitter water of prejudice and contempt and misunderstanding. From the poison of its waters comes the threat of conflict which may destroy the human race.

Many put their trust in the waters of the cistern of *acquisitiveness*. The one overmastering desire of these is to possess. Exploitation, injustice, and ruthlessness are manifest on every side.

Groups may be seen gathered at the broken cisterns of *secular culture, materialistic science, power, security, self-interest*, and a dozen more.

"They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns." Around them all we discover but a parched and barren earth, a hungering and thirsting humanity.

Leader: George A. Buttrick reminds us that we are ignorant, conscious of our ignorance, but powerless to attain wisdom; that we are sinful, conscious of our sinfulness, but powerless to overcome it; that we are mortal, striving against our mortality, but powerless to attain immortality. We linger by broken cisterns.

Let us turn again to the Living Fountain. Here the individual finds life and refreshment. Here is the promise of a new earth and a new humanity.

(The leader may here read or quote the poem of Dwight Bradley, "The Disciple," found in 1,000 *Quotable Poems*, published by Willett, Clark and Co., and probably available in the pastor's or church library.)

Prayer of Consecration

Offering Sentence: As we make our offering to help in bringing the water of life to all mankind, may the hearts of those who give be refreshed from the Fountain of Living Water. Amen.

Closing Hymn: "O Love That Wilt Not Let Me Go" (*Christian Worship: A Hymnal*, 388)

Missionary Benediction

—Galen Lee Rose.

Echoes From Everywhere

Carrying On!

The following is quoted from a letter from Japan to Mrs. R. A. Doan and Miss Jessie M. Trout of the United Society:

"Your kind gift arrived just before Christmas day. The Children almost jumped with joy; yes, we grown-ups, too. The big chocolate bar was missing, but somebody enjoyed it, though dishonestly.

"Since our school was burnt, I have been struggling to rehabilitate it somehow, but there are so many difficulties to overcome. On the morning of that fatal day I stood alone on the debris of the destroyed building and prayed and prayed. Very strange it was but I did not feel very much discouraged. That it seems to me, is an evidence that God is supporting me. Fortunately my faith was not burnt. The next morning I climbed the hill before daybreak, and prayed.

"To build up new Japan, Christian schools have a special mission. We take the present hardships as the chastening of our lord out of his love. If he loves our country despite her great sins, he will help build new Japan; and to build new Japan, everything must be done upon Christian principles. So I firmly believe that God will help the Christian schools.

"At present we are continuing school work in two small buildings spared from the disaster.

"Thank God, my family are all well. At present, to be taken ill means to die, for medical treatment is too expensive for us."

—T. Murata.

Shizuoka, Japan

Home Missions Church

The Mexican Christian Church, San Antonio, instituted an energetic evangelistic campaign at Easter time with rather significant results. Sixteen laymen and women, having received instructions in the technique of visitation, called on friends and prospective members. Nine decisions for membership were obtained, and numerous contacts made for the church by the visitors.

The special services during Easter week received the response of a congregation which filled the church to capacity. On Friday night extra chairs had to be brought in.

Last Sunday the church was again filled to capacity, with over 250 present. After the morning service, 19 candidates for baptism were immersed, and later two others were baptized. This made an increase in our membership of 21 members by baptism, and two by statement.

—I. Fred Vazquez, *Minister*,
Mexican Christian Church.

San Antonio, Texas.

A "First" in Mexico

We are out at the annual youth camp. It is such a wonderful occasion. For the first time we are having a mixed camp, both boys and girls. It seems that it is going to work out very well, for it's a grand bunch! The girls live in the hacienda house; the boys in tents in the cottonwood grove. There are four classes: Youth Organizations, Personal Evangelism, Paul and the Modern World, and Personal Problems. The last is divided into a girls' group and a boys' group.

—Leila Callender.

Aguascalientes, Mexico.

A South African Thanksgiving

In South Africa, owing to the difference in seasons south of the equator, Thanksgiving—more often called Harvest Festival—comes in February or March.

Churches are decorated with the produce of the harvest. Here is a picture of the rostrum of the Brakpan, Transvaal, church. In the center of the table is a huge loaf of bread shaped like an ear of wheat. Flowers are pinned to the tablecloth. Trays of potatoes, canned goods, and packages of fruit are on the floor of the rostrum. In the left-hand corner are sunflowers, cornstalks, pumpkins, etc. Similar decorations are continued all around the four walls of the church.

The Thanksgiving Sunday service is held in the midst of all these reminders of God's bounty. The church, so decorated and crowded with worshipers, makes a very pretty sight.

The following night, a social is held and the produce is auctioned off and the proceeds used for church funds. Or, the produce may be given to some orphanage or home for the aged.

—Basil Holt

Potential Christian Leaders for China

At present we have three of our grand young people from the Wuhu church in the academy, and we have several more coming. I am giving their English names, so that you can talk about them:

Miss Grace Tee is a graduate of our school and is now teaching in the school. She is just as faithful in the choir and Sunday school class that she teaches as I am. She works in our CYF and goes out to work with the neighborhood children around our new preaching chapel. She teaches a Bible class every Friday afternoon for young women who cannot read very well. All this is in addition to her full school teaching schedule. She has not fully made the decision for full-time Christian service.

Mr. Bing Shun is a grand young Christian. He has been teaching in our school for some years, and is doing extra work on the side to graduate from the Academy this spring. He was one of our young people who went to summer conference last year.

The third is Howard Joe. We spell his surname, Cheo, but it is pronounced Joe. He still has two years in the Academy, but he is a grand boy. Only eighteen, but a very dependable worker with the children, and a fine Christian. His grandfather was one of our earliest Christians in Wuhu, and his aunt was my assistant for some years and now teaches in the Wuhu Academy.

So won't you pray for these fine young people that if it is the Lord's will, they will make the decision for full-time Christian service, and that a way will open for them to make the necessary preparation. They are fine young Christians.

—Stella Tremaine.

Wuhu, China.

Hidden Answers

1. What meeting will be held in Amsterdam in 1948?
2. Classify the children of the world according to their war experiences and educational needs.
3. List some of the distinguishing features of China today.
4. What is a *kotatsu?*
5. Explain the statement, "A Christian world order must be founded on truth."
6. Identify D. N. Sutton, C. Mackey and R. Montgomery.
7. At what time will the International and World Conventions of Disciples of Christ meet together?
8. How were the "119 buildings" mentioned in this issue used?
9. Is rural training needed by missionaries? Is it available?
10. Contrast a Mexican Christian to a non-Christian funeral service.

In Memoriam

Mrs. Stella Yobe, February, Mrs. Jennie Wittkamper, April 11, 1947, Elwood, Indiana. Lifelong members of the church and missionary society.

W. C. Horner, May 1, 1947, Moundsville, W. Va. Elder in First Christian Church. Interested member of the missionary society.

Mary Gottschalk Haldeman, February 9, 1947, Denver, Colorado. Pioneer in Kansas. Charter member of First Christian Church of Texhoma. Her daughter, Rosella Kern, served as missionary in the Philippines at one time.

Mrs. Lavina Brinton, April 6, 1947, Adair, Illinois. Faithful worker and beloved member of the Wetzel New Salem Christian Church, interested in the Council and all brotherhood activities. Age 55.

Mrs. Walter Gillan, January 9, 1947, Mackinaw, Illinois. Faithful worker in the missionary society, and treasurer at the time of her death.

Mrs. Mary Bentley, March 18, 1947, Pontiac, Illinois. Faithful and active member of the missionary society. Age 75.

George W. Wood, M.D., March 16, 1947, Indianapolis, Indiana. Devoted and consecrated layman of the Northwood Christian Church and one of its founders. Age 67.

Hammond A. Pearson, March 24, 1947, Eureka, Illinois. Active in church work for more than a half century. On board of trustees of Eureka College for a lengthy term. Father of Mrs. Myrta Ross and Dr. E. B. Pearson, both former missionaries in Africa.

Mrs. Emma Preston, April 10, 1947, Arrowsmith, Illinois. Treasurer of missionary society for 25 years.

Mrs. Elizabeth Hub, April 14, 1947, Rushville, Indiana. Faithful member of Little Flatrock Christian missionary society. Age 84.

Mrs. H. H. Maxwell, April, 1947, Cleveland, Tennessee. Lifelong and active member of First Christian Church. Active also in civic organizations. Age 61.

Mrs. Emma Randolph, April, 1947, Cleveland, Tennessee. Exemplified in her daily life a beautiful Christian character. Devoted mother and grandmother. Active member of First Christian Church. Age 71.

Mrs. Nancy Helm, April 29, 1947, Hale, Missouri. Charter member of the Hale Christian Church and of the missionary society. Age 76.

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Book Chat

(*Continued from page* 21.)

ONE of the most gratifying experiences of a preacher comes from his relationship to the children of his parish. There is no surer way to gauge the place of the church in a family than in the attitude of the child. If the child likes the preacher, considers him a friend, wants to be greeted by the preacher as he meets him on the street, in the store, school, or home, it shows that the church and pastor is a center of interest in that home and that the preacher is thoughtful of his children. Mildred Moody Eakin and Frank Eakin have written a volume, mostly of case studies, to emphasize this point. The title of the book is *The Pastor and the Children,* and it contains a wealth of commonsense suggestions to preachers on their duties and opportunities with the children. Plain self-interest should cause preachers to want to read this book.

THE Modern Parent and the Teaching Church by Wesner Fallaw is not a book for parents but a book about them. It is altogether too erudite and technical for the average parent. It is addressed to specialists in the field of Christian education. It calls attention to the importance of the relationships of parents and children, analyzing all aspects of our modern educational program through the church and community, and seeks a mutual adjustment of values and habits in the home, church, and community.

Books Mentioned on Page 21.

FAITH AND FREEDOM, by Russell J. Clinchy. New York. Macmillan. 121 pp. Price $1.75.

THE QUEST FOR INNER PEACE, by William E. Park. New York. Macmillan. 206 pp. Price $2.50.

EVERYMAN'S ADVENTURE, by Merle William Boyer. New York. Harper & Brothers. 172 pp. Price $2.50.

THE PASTOR AND THE CHILDREN, by Mildred Moody Eakin and Frank Eakin. New York. Macmillan. 182 pp. Price $2.00.

THE MODERN PARENT AND THE TEACHING CHURCH, by Wesner Fallaw. New York. Macmillan. 228 pp. Price $2.50.

Prospect for Season at Lake Chautauqua, N. Y.

The Chautauqua Association of the Disciples of Christ has prospect of the best season for all the forty-five years in its present matchless location. The second building, the House of Brotherhood, acquired in 1945 was remodelled and equipped largely through gifts of individuals and groups under the enthusiastic leadership of Mr. and Mrs. Butchart who served as hosts during 1946.

Among those planning to spend some time at Chautauqua are: Miss Emma Lyon, China; Mr. and Mrs. Vere Carpenter, Puerto Rico; Virginia Rose and Joyce Reynolds, India; Mr. and Mrs. John H. Booth, Indianapolis; Mr. and Mrs. Graham Frank, Dallas, Texas; possibly Don A. McGavran, India; Mr. and Mrs. Lewis McAdow and daughters, Indianapolis, Indiana; Dr. and Mrs. B. H. Bruner, Hollidays Cove, W. Va.; Mr. and Mrs. Ralph E. Valentine and sons, Huntington, W. Va.; Joe Kennedy and family of Pine Bluff, Arkansas; Mrs. Minnie Downey, Miami, Fla.; Ben Holroyd, Ravenna, Ohio; John Wycliffe Black, J. P., Leicester, England; Miss Doris Price, England.

Mrs. John P. Sala of West Point, Virginia, will serve as Hostess for the sixth year.

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Unique Rural Church Plan in Missouri

THE sectarian approach to rural religious life has failed," according to Dr. Carl Agee, Dean of the Bible College at the University of Missouri, Columbia, Missouri.

Dr. Agee, who conceived a unique plan for the regeneration of hundreds of dying or inactive rural churches in Missouri, is convinced that small community church problems cannot be solved along denominational lines.

In 1945, Dr. Agee, becoming concerned at the failure of so many of these churches for lack of trained ministers, met with Dean E. A. Trowbridge, of the University's College of Agriculture, who was also interested in the problem.

They hit upon the idea of a joint degree in religion and agriculture that would be called Master of Rural Religious Life. Since they felt that a minister who went out into a rural community should know something of the farmers' agricultural problems, they worked out a five-year curriculum which includes sixty semester hours of strictly agricultural courses.

Another seventy-two hours include the general background subjects needed in the basic training of any minister. The fifth year's work is devoted entirely to religious subjects with an emphasis on rural church activities and administration.

To get this plan under way, the board of trustees of the Bible College appointed an Extension Minister to go out in rural Missouri and begin the reorganization of rural community life through the church. The man selected was Gene W. Wetherell. During his first six months as Extension Minister, Mr. Wetherell traveled over 14,000 miles in Missouri speaking to Extension Service groups, home demonstration and 4-H clubs, denominational groups, and working with rural churches.

While waiting for students to graduate from the Bible College with the joint degree, Mr. Wetherell is filling the pulpits of the rejuvenated churches with the few available ministers, and is conducting many services himself.

To meet expenses of the new church activities, he has inaugurated the Lord's Acre plan among farmers. Under this plan the farmers give a percentage of their crops for support of church work. Mr. Wetherell and Dean Agee recommend that each church community furnish pastors with a farm parsonage and twenty or more acres of land.

This plan is said to be meeting with enthusiastic reception throughout the state as evidenced by the revival of many churches and cooperation among denominations.

Dr. Agee and the board of trustees of the Bible College believe they have taken a long step toward eliminating denominational barriers and in reestablishing the rural church as the center of community life in Missouri.

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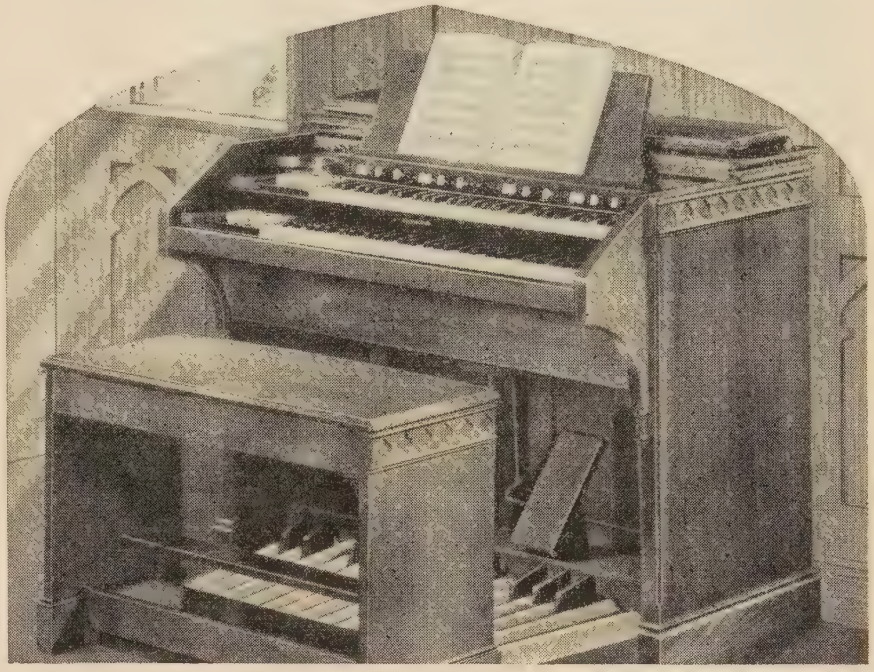

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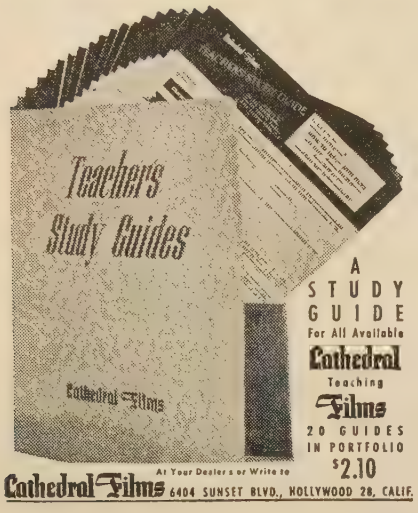

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Interpreting Dull Reading of Congo Census

THE missionary staff at Wema, Belgian Congo, has received the figures of the 1946 census in this territory and is happy that these figures show the region about Wema to be the fastest growing section of the entire territory.

The Belgian Congo, for purposes of administration, is divided into various territories. The territory is divided into smaller "secteurs." Although there are differences, for appreciation of the areas involved, the territory might be compared to a state in America and the secteur to a county. Wema is located in the territory of Boende of which the capital is the "city" of Boende with a white population of about forty.

Figures for 1936 and 1946 show that the population in the secteur of Wema is 10 per cent larger than it was ten years ago. This is the largest growth of any secteur in the territory. The population of the secteur at Boende has decreased very slightly.

These figures are of significance because they indicate a good future for the work at Wema, even though lack of population to be evangelized has never been a problem in Congo.

The greater significance of the census reports, in our minds, is that they give a visible, statistical indication of the value of Christian work in improving not only the spiritual welfare but the physical welfare of a people.

The importance of this increase is only to be appreciated when one realizes that over the equatorial region of Congo as a whole there is a constant decline in population. This condition, according to the government, is serious and is one of the great causes of concern for the Congo government as there is already a shortage of labor here.

That this trend has been reversed in the immediate vicinity of our Mission certainly points to the value of our medical work and especially to the value of improved hygienic conditions due to the training of natives in our station school and their constant contact with Christian influences. We can think of no other factor that can account for this, for the presence of the Mission is the only way in which the secteur of Wema differs from the other secteurs of the territory.

A 10 per cent increase in ten years on a census report may make dull reading, but to those of us who see the look of love on a mother's face for the baby that might be dead, and the healthier look on the faces of those who know how to live the better life, such figures are far from dull. We know that those who work and give with us for His kingdom will rejoice with us in this increase of well-being in his children.

—MARJORIE HORNER, Missionary.
Wema, Belgian Congo.

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Doctors for China

FORTY-FIVE of the 125 Chinese doctors, dentists, public health experts and nurses to whom fellowship awards will be made annually, are presently in this country engaged in advanced studies at leading American universities in 14 states, it was announced recently at United Service to China headquarters, New York. Seven additional fellows were en route to the United States at the time of the announcement.

The fellowship awards were bestowed by the American Bureau for Medical Aid to China, a cooperating agency of United Service to China, as part of a three-year program under which six national medical colleges in various parts of China will receive aid designed to elevate their standard of medical education to that of the best institutions in the States.

The recipients of the awards are given an opportunity to learn recently developed methods and techniques from which they were cut off during the war. On their return to China after a year's study they will join the faculties of the six national medical colleges which were selected to receive this assistance.

ABMAC's long-range program has been launched to help supply China's pressing need for more and better-trained medical and public health personnel. China has only about 13,000 qualified doctors for its 450 million population, and should have at least 266,000 if the Chinese people are to have anything approximating adequate medical care.

Books Received

YOU AND THE UNITED NATIONS, Lois Fisher. Chicago. Children's Press, Inc. 60¢

INDIGENOUS CHURCH PRINCIPLES IN THEORY AND PRACTICE, John Ritchie. New York. Fleming H. Revell Co. Cloth $1.50; paper $1.00

THE BIBLE IN MISSION LANDS, Mildred Cable and Francesca French. New York. Fleming H. Revell Co. $1.50

THE INCREASING PERIL, Wilbur M. Smith. Chicago. Van Kampen Press. 75c.

FREEDOM DENIED, Ernest O. Kooser. Berlin, Pa. Berlin Publishing Co. (Price unknown).

WHAT MUST THE CHURCH DO? Vol. V. The Interseminary Series. Robert S. Bilheimer. New York. Harper & Bros. $1.00

PROMISED LAND—In words and pictures this book reveals the Palestine of today and of the ages. Ellen Thorbecke. New York. Harper & Bros. $3.50

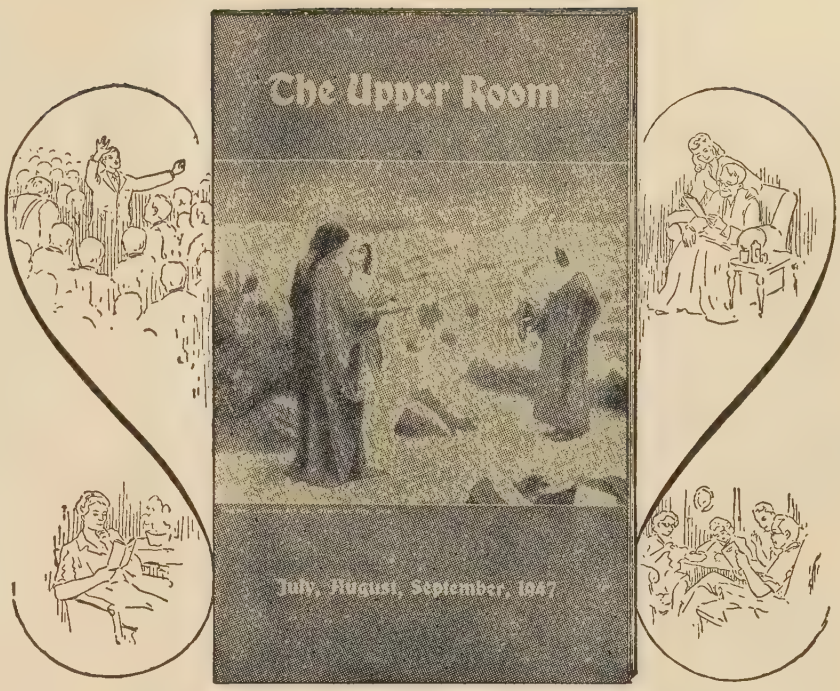
IT SO HAPPENED, Muriel Lester. New York. Harper & Bros. $2.00

GEORGE MACDONALD. An Anthology. C. S. Lewis. New York. The Macmillan Co. $1.50

LIVINGSTONE'S LAST JOURNEY, Reginald Coupland. New York. The Macmillan Co. $3.50

THE PASTOR AND THE CHILDREN, Mildred Moody Eakin and Frank Eakin. New York. The Macmillan Co. $2.00

FAITH AND FREEDOM, Russell J. Clinchy. New York. The Macmillan Co. $1.75



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— An Army Chaplain

● "Miss Wallace send me copy of 'The Upper Room.' I like to read it very much. It seems the bright lantern to show me walk on the right way, to lead me to get the eternal life. I read it first when I get up from my bed, and then to charge our morning devotions. Many patients here were converted, and they are very glad to hear the words from the book when I translate for them. I got great influence and comfort from the book."

— A Native Minister in a Chinese Leper Colony

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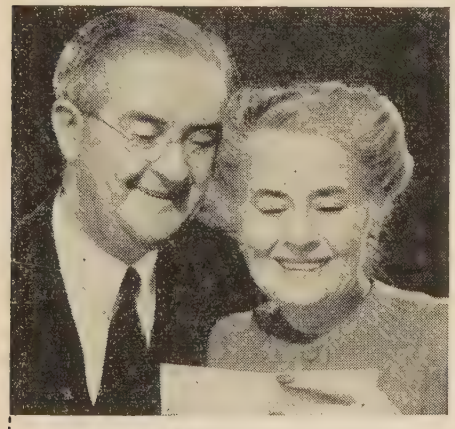

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The Third Front

A MIGHTY resurgence of hope followed the D-day landings in Normandy, three years ago this month. The long-awaited second front was opened. Less than a year later came victory. But even now we cannot relax. There are still new landings to be made. A Third Front must be opened before we can win the peace.

We are advancing toward that front all over the world—wherever men strive to follow the teachings of the Master, and struggle to re-establish the Golden Rule. Wherever we muster the forces of enlightenment and good-will in our battle against bigotry and discrimination, we make some progress towards the Third Front.

At home, equality of opportunity—in employment, education and housing—must be granted to every American, whatever his color, creed or ancestry. Christians must take up arms against anti-Semitism, anti-Protestantism, anti-Catholicism, "white supremacy"—all the "hate-thy-neighbor" doctrines that defile the teachings of Jesus and tear down the spirit of brotherly love, bulwark of democracy.

Abroad, we must storm the ramparts of indifference and inhumanity; 600,000 Christians and 250,000 Jews still await liberation in the displaced persons camps. These survivors of Nazi tyranny, many of them our former brothers-in-arms, cannot return to their native countries. They must be given the chance to resettle in new lands.

Finally, selfish nationalism and partisan interests must be submerged in Christlike love for our fellow men. God's Grace to us must be made manifest in our treatment of others.

Only when these victories are won will the Third Front be opened. Only then will the world be blessed with a universal, just and lasting peace.

—National Committee of Christians and Jews

A Challenging Task

We find native village life more normal than for a number of years. This is reflected in better attendance at our schools, greater interest in the churches, and an increase in the number seeking medical treatment. During 1946, we gave almost 90,000 treatments at hospital and dispensaries. About 2,300 people were baptized. There are around 1,700 students in our schools. A year has been added to the station school, and the upper years organized as a middle school—a sort of junior high. We trust that the Crusade for a Christian World will provide the badly needed buildings and equipment.

We have been increasingly aware of the urgency of our mission work. Today, as never before, and probably as never again, are the Africans accessible to the message of Christ, to Christian education, to Christian medical care, and the resulting transfer of allegiance from paganism, ignorance and superstition.

—Donald H. Baker.

Mondombe, Belgian Congo.

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First Impressions of the Mission Field

EVEN though we are beginning to wonder if we know anything at all with the new responsibilities that have been heaped upon us, I shall give a few of our first impressions as new missionaries here in Congo. We feel that if we could only understand and be understood all of the time that half of our battle would be fought.

Our coming to Congo brought to life the pictures we had seen so many times before. The country and the people are very much as we expected, except we had not realized the beauty all about.

We have been impressed with the native church services. Even though we do not understand all that is said, we feel a bond of fellowship at the communion hour when we all are communing with the same God. Many of these people love the Master as ardently as any one of us could, and I believe they are seriously endeavoring to serve him as best they can. Yes, the church building itself is different from what we are accustomed to in America. Instead of hearing footsteps on carpeted aisles, we hear the soft shuffling of the people's bare feet as they reverently come to worship. And instead of stained glass windows we look through arches that frame God's own painted world. It thrills our hearts to hear the people sing for, of course, the tunes are the same the world around.

We were disappointed when we were placed at a station that had no doctor; especially are we interested in the welfare of our children. Not only is there no doctor, but there is no way to get to one quickly if the need should demand. We need a faster boat than a canoe when the closest doctor is one or two days' travel. A doctor is needed here to help lift the too heavy burden of our nurse who is carrying on so nobly and effectively. She also lacks equipment to do what she knows how to do. The lack of personnel makes me wish I had trained to be a doctor or a nurse, for it seems to me that the medical people have so much to offer the people of Congo. In fact, I sometimes wish I had more than one life to offer in service to a needy people.

We are happy to see our children so happy; they do not seem to miss the companionship of other white children.

Ralph is running off all his extra pounds keeping up with all that needs to be done, what with carpenter shop, brick making, boys' house, bank and treasurer's job. That doesn't count the dozens of little "fixit" jobs that are his without the asking. We have both lost some pounds; that is all right for me but not for him! My job is the women's and girls' sewing classes from two to three in the afternoon. A native woman is really the teacher for I have to take an hour out every afternoon to be with our native teacher. I have started a group of eight singers who come to the house two evenings a week; I hope to develop a choir when the organ gets here.

—MERLE TILLERY.

Lotumbe, Belgian Congo.

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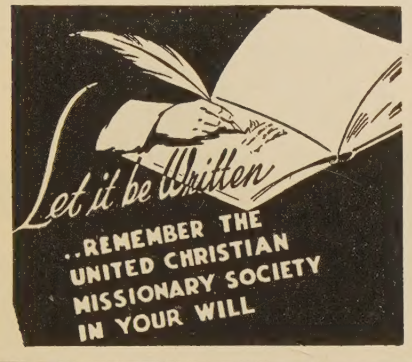
The Bethany Press 2700 Pine Blvd. St. Louis 3, Missouri

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1946 to March 31, 1947, Compared with July 1, 1945 to March 31, 1946.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1945-46	1946-47	1945-46	1946-47
Churches	$ 451,636.90	$ 487,449.52	$ 86,567.02	$100,082.88
Bible Schools	123,052.11	130,591.07	9,020.78	7,874.33
Christian Endeavor Societies	3,330.23	2,289.03	725.03	157.53
Women's Missionary Societies	167,509.42	160,624.78	4,745.33	7,671.76
Councils	225,990.12	264,726.33	12,945.04	10,852.50
Young Matrons' Missionary Societies	6,526.61	6,172.86	53.50	108.95
Guilds	23,922.34	26,420.90	604.80	667.62
Circles	2,242.93	1,881.52	178.19	119.00
Triangles	1,083.91	771.45	--- --	13.50
Children's Missionary Organizations	1,288.68	1,627.34	210.24	42.00
Unified Youth Groups	10,000.13	13,550.31	1,690.20	753.52
Unified Children's Groups	314.12	300.68	70.08	102.37
Individuals	16,385.74	18,188.21	53,256.32	38,283.76
Grand Totals	$1,033,283.24	$1,114,594.00	$170,066.53	$166,729.72
Missionary Organizations Totals	$ 438,878.26	$ 476,076.17	$ 20,497.38	$ 20,331.22

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $81,310.76.



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Devotional Aids for the Sick

The Commission on Religion and Health of the Federal Council of the Churches of Christ in America has announced the publication of three pamphlets for devotional and inspirational use, especially intended for the sick and for hospital use.

God and Health is by Russell L. Dicks, chaplain of Wesley Memorial Hospital in Chicago. In popular language it sets forth the facts about "the wisdom of the body," the capacity of the human organism to right itself after the squalls of illness.

Strength in Our Sickness is by Everett B. Lesher, now a Veterans' Hospital chaplain. It contains devotional meditations and prayers especially appropriate for use in the crisis experiences of sickness.

A Road to Recovery, by Robert Rasche, is a new and revised edition for general use of the pamphlet orginally prepared during the war for circulation in army and navy hospitals, in which form it was part of the hospital kit used by many Protestant chaplains. The essentials have been retained in the revised edition, but there has been expansion and improvement for civilian readers.

Each pamphlet is ten cents a single copy, with reductions on quantity orders. They may be ordered from Literature Department, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

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Last Column

Congo Greetings

When you meet a Congo friend,
What greeting will he make?
If it is early in the morn,
He'll ask, "Are you awake?"

You say "Yes," and then ask him
The same as he asked you.
He answers the affirmative
And then the greeting's through.

The most familiar greeting
That all day fills the air,
Is the little word "Ol'eko."
Translation—"Are you there?"

At first arrival on the field
'Neath beaming Congo sun,
We hear from many joyful hearts,
"Oh, Mama, you have come!"

At even time when sun is set
And night begins to creep,
A native bids his friend adieu
By saying, "Go to sleep."

—FERN MCMILLAN.
Monieka, Belgian Congo

Golsby: "Did any one in your family ever make a brilliant marriage?"
Harry: "Only my wife."

—*Exchange.*

Weary from his many efforts to collect a long overdue bill, a merchant finally wrote his customer, saying: "If you do not pay me what you owe within the next ten days, I plan to tell all of your other creditors that you did pay me!" He got the money.

Stick To It

Plan for more than you can do
Then do it.
Bite off more than you can chew,
Then chew it.
Hitch your wagon to a star,
Keep your seat, and there you are.

—Seattle *Post-Intelligencer.*

A Prayer

Give me, oh, Lord, that quietness of heart that makes the most of labor and of rest. Save me from passionate excitement, petulent fretfulness and idle fear. Teach me to be alert and wise in all responsibilities without hurry and without neglect.

Tame Thou me and my tongue that I might not transgress, when others censure may I seek thy image in each fellow man, judging with charity as one who shall be judged. Banish envy from my thought and hatred from my lips. Help me to be content amid the strife of tongue with my unspoken thoughts.

When anxious cares threaten my peace, help me to seek Thee that I may find my rest and be made strong for calm and endurance and valiant service.

—GENERAL DOUGLAS MACARTHUR.

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TO SPREAD THE
GOSPEL OF JESUS CHRIST

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IS DEDICATED TO THE
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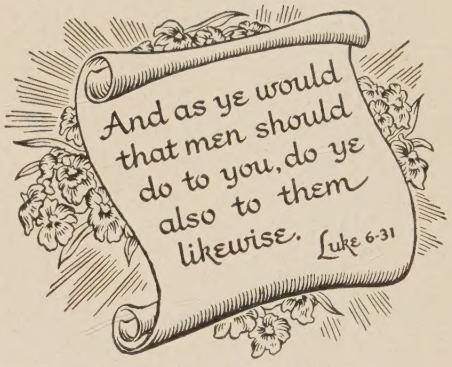

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